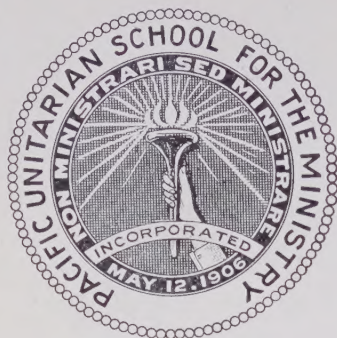


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BERKELEY, CALIFORNIA

THE GIFT OF

Manchester College

REVISED REPORT

OF

PROCEEDINGS IN COMMEMORATION

OF

The Hundredth Anniversary

OF THE FOUNDATION

OF

MANCHESTER NEW COLLEGE,

22nd February, 1886.

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Manchester Academy,

INSTITUTED FEBRUARY XXII., MDCCLXXXVI.

A VERY RESPECTABLE MEETING OF GENTLEMEN WAS HELD THIS TWENTY-SECOND DAY OF FEBRUARY, 1786, WHEN IT WAS UNANIMOUSLY AGREED, AFTER DUE DELIBERATION, THAT AN ACADEMY SHOULD BE ESTABLISHED IN MANCHESTER, ON A PLAN AFFORDING A FULL AND SYSTEMATIC COURSE OF EDUCATION FOR DIVINES, AND PREPARATORY INSTRUCTIONS FOR THE OTHER LEARNED PROFESSIONS, AS WELL AS FOR CIVIL AND COMMERCIAL LIFE. THIS INSTITUTION WILL BE OPENED TO YOUNG MEN OF EVERY RELIGIOUS DENOMINATION, FROM WHOM NO TEST OR CONFESSION OF FAITH WILL BE REQUIRED.

[Then follow certain considerations in favour of settling at Manchester, and as to details of the plan to be adopted there, closing with the following final declaration]:—

THIS ACADEMY, LIKE THAT OF WARRINGTON, IS FOUNDED UPON THE MOST LIBERAL PRINCIPLES, AND WILL BE OPEN TO YOUNG MEN OF ALL DENOMINATIONS AND PROFESSIONS.

SESSION 1885-86.

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Professor of New Testament ; Evidences and Truths of Religion ; History of Doctrine.

VICE-PRINCIPAL—Rev. J. ESTLIN CARPENTER, M.A.,

Professor of Old Testament ; Ecclesiastical History and Comparative Theology ; Hebrew Language and Literature.

Rev. CHARLES BARNES UPTON, B.A., B.Sc.,

Professor of Logic ; Mental, Moral, and Religious Philosophy.

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| J. HOLME NICHOLSON, Esq., Manchester

Mr. EDWIN W. MARSHALL, 38, Barton Arcade, Manchester ASSISTANT-SECRETARY.

THE Proceedings commenced with a SERVICE in Cross Street Chapel, Manchester, conducted by the Rev. GEO. VANCE SMITH, D.D. (formerly the Principal of the College); Rev. JOHN ROBBERDS, B.A.; the Rev. JAMES DRUMMOND, LL.D. (the Principal of the College); and the Rev. CHARLES BEARD, B.A. (one of the Visitors), the Preacher of the day.

In the Evening, Mr. ALDERMAN GOLDSCHMIDT (Mayor of Manchester), entertained the Officiating Ministers, the Committee of the College, and a large number of Friends, at a Soirée, in the Town Hall.

INTRODUCTORY PRAYER.

EVER BLESSED God, Thou art infinitely exalted above our highest thoughts of praise and adoration : Thou needest no sacrifice at our hands, and no words of thanksgiving or prayer that we can utter before Thee. But we, the creatures of thy power and children of thy love and mercy, would sanctify every scene of our lives by the thought of thy presence ; and we now desire to bow ourselves down to acknowledge and to worship Thee, as the Father of our spirits and the Sovereign Lord of all. Do Thou lift up the light of thy countenance upon us, and accept the purposes which bring us here to call upon thy name, as those who would work and speak and think as Thou commandest.

We rejoice, merciful Father, that in all things we are in thy hand ; for Thou art the Author of every good and perfect gift, and Thou sheddest abundantly upon us of the manifold riches of thy bounty. In the countless wonders and beauties of outward nature it is thy spirit that is present, speaking to our inmost hearts and revealing Thee to us as the living God who art near us in our daily path and abidest with us for ever. And in those higher capacities of our spirits, thy great and precious gifts of intellect, conscience, and affection, which lead us to thoughts of love, of duty, of truth, and of holiness, Thou revealest thyself more plainly to our souls, reminding us evermore of that divine image wherein man is created, and by many sure and abiding results of thy providence proclaiming thyself the Lord God Omnipotent, who livest and reignest for ever and ever.

O Thou Being of beings, by these signs and tokens of Thyself we are taught that Thou carest for us, and we pray Thee to fill us with the conviction and uphold us in the faith that Thou art with us in every deed of righteousness and mercy, and in every effort that we make for the diffusion of knowledge, liberty, and peace in the world around us. Even in the darker scenes of our lives may we feel that Thou dost not leave us nor forsake us ; for that even by means of trial, of adversity, and suffering, both men and nations shall work out their salvation and attain unto the perfectness which Thou hast destined

them to reach. May no sorrow and no adversity move us from this our reliance upon Thee. Give us to partake of the trust and submission that were in Christ, that we too may be enabled to do our Father's work, and in all things to say, "Not as I will, but as Thou wilt." And yet we pray Thee to give us more and still more of that hopefulness and energy which will enable us duly to forget the things that are behind, and still to press forward towards the better light of the more perfect day ; and still to exert ourselves cheerfully and strenuously as for thy cause and in thy sight.

Touch our hearts, that we may gratefully remember those who have gone before us, who have faithfully served Thee in their day and generation, who have lived and died as in thy service, and into whose labours we have entered. May their patient and steadfast spirit not be wanting in our lives ; that we may be enabled to imitate their example, and to hand down to those who shall come after us the same love of truth, of charity, and righteousness that animated them.

Thus, O Lord God, by the faithfulness of thy servants, and by the efforts of sincere and upright men of every nation and party and church, may thy Kingdom draw near and come, and thy will be done on earth even as it is in Heaven ; and may we, who here bow ourselves before Thee, be found worthy to contribute in our humble measure to the promotion of thy glory.

Hear us in these our prayers and aspirations ; accept and bless us even in the midst of our imperfections and sins ; and to Thee, the only wise God our Saviour, be glory and majesty and dominion and power, both now and for ever. AMEN.



P R A Y E R .

O THOU ETERNAL SPIRIT, within whose measureless time our years and centuries lie enfolded, may our hearts rise up in adoration to thee, and our minds escape from their servitude to transient interests and opinions, and rest in thy truth and love, which abide and change not. Our fathers have fallen asleep, and generation after generation has laid down the burden of this earthly life ; man's eager passions and ambitious dreams have sunk into oblivion, and the grass has grown upon the grave of many a buried hope ; but thy kingdom and thy righteousness are with us still ; rich fruit has been borne by the labours and sufferings of the faithful, and our hearts beat high to-day for the freedom of thy sons. The communion of thy holy Spirit binds us to the far past, and amid the fleeting shadows of our mortal lot, we see the light that has shone in the eyes of saints and prophets, and we feel the throb of that divine life which has dwelt within thy servants in the olden time, and appeared in its beauty and power in the face of the Beloved. In thee, O God of our fathers, in thee who beheldest the infant world rising at thy word out of chaos, and whose thought stands fast in its own unchanging laws, we shake off the limits of time, and all thy holy ones of every age become one brotherhood, the enduring temple of thy Spirit, wherein is revealed thine own eternal life. O God of infinite majesty, may we be clothed with humility as we enter this temple, and, in answer to thy call, take upon ourselves to minister in its undying services. May "holiness to the Lord" be written on our hearts ; array us in thine own righteousness ; illumine us with thy light and truth, and cleanse with thy grace the secret sources of our living. We would bow ourselves with awe in thy encircling presence, and wait upon thee, hushing the restless cry of our own thought and desire, that we may listen with lowliest reverence for thy word. Ah ! Lord God, how hard we find it thus to silence the clamour of our self-righteousness, and hear thy still voice. Yet, speak to us once more, and unstop our deaf ears. O loving Father, thou speakest, and art never silent ; but open quiet and hallowed depths in our souls, and mortify our self-will, that we may perceive

that it is thou, and understand what it is thou sayest. Through the brief trust of our mortal life may we be found faithful, obedient to those high principles of justice and right which we have inherited, and ready for every new message from thy Spirit. With fear for our own faithlessness and weakness, but with a holy confidence in thee, we take up the duty of our time. Lead us along our uncertain path. May we never swerve through doubting thee, but, heedless alike of the enticements and the reproaches of the world, follow with gentle simplicity the clear shining of thy will. Give us a large, impartial vision of thy truth; and as the fields of knowledge slowly open to our view, may we receive thy growing revelations with reverent joy, and be enabled, through our communion with thee and the sacrifice of our self-love, to combine them still into the unity of faith. Enrich us with a wide sympathy for men, that within their struggles and errors we may still see the good striving for the mastery; and give us wisdom to show them the better way, and point to thee, the centre of peace and light, above the gloom and bitterness of mutual estrangement. Pour into our hearts the pitying love of Christ, that we may bring healing to the world's anguish, and to its sin a life-giving hope. May the spirit of thy Son abound in us more and more, filling us with all wisdom and spiritual understanding, and changing us into the heavenly image from glory to glory. O thou, who art above all, and through all, and in us all, bind us together in the unity of that spirit, and make us one through our common consciousness of fellowship with thee. Thou, Father, hast called us to plead for a larger truth and a deeper charity; receive and bless our humble wish to be dedicated to thy service, and, in answer to the claims of love and duty, to be of use to our fellow-men; and when the time comes that our voices can speak and our arms can labour no more, may it be ours, through thy wonderful grace, to feel that we have not wholly spoiled thy work, but can hand it on, still bearing the mark of its divinity, to a new generation. O God of ages, the end is thine, and it shall surely be accomplished. We come, and pass away; but thou shalt endure, and at last the earth shall be full of the knowledge of thee as the waters cover the deep. And now unto thee, the King eternal, immortal, invisible, God only wise, be honour and glory, dominion and power, for ever and ever. AMEN.

SERMON.

“Then said he unto them, ‘Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth out of his treasure things new and old.’”—*Matthew xiii.*, 52.

A HUNDRED years! It is a long time to one who looks back upon it from its further verge. For it means not only that no one survives to remember the men who were active at its beginning, but that three generations have succeeded them, and that a fourth is already rising to maturity. And what a century it has been of which we are thinking now! In 1786, George III. had not reached the middle point of his reign; William Pitt had only just begun his long Ministry. Three years before, England had acknowledged the independence of the United States of America; three years later, the lurid drama of the French Revolution will open in the storming of the Bastille. An exclusively Protestant Parliament still sits in Ireland. Catholics and Nonconformists in England have to be content with maimed political privileges. We mark the very year—we bring back to memory the scene and the chief actors upon it, when we say that in 1786 Edmund Burke moved for the impeachment of Warren Hastings. What solid national progress we have made since that time; what conquests of civil and religious liberty we have won; how the English nation has grown great, not only in its native seat but on many seas, till its language and its institutions encircle the world in their embrace; with what swift and victorious step natural science has penetrated into the region of the unknown; how sure canons of criticism have enabled us to dispel the darkness of primæval times, and to reconstruct the early history of our race; what terrible mistakes of policy we have made, what duties neglected or only half performed; what large responsibilities we have taken on our own shoulders, and those of our children,—all this is a thrice-told tale, not to be repeated now. It is indeed a changed, a greater England in which we live. And it may be that you feel the moment at which I am addressing you to be one of national perplexity and almost despondency. We are trying to solve problems, political and social, of unexampled difficulty. Our desire to transform our

island commonwealth into a true City of God was never so pure and high ; but we are told that old methods have failed in our hands, and that we must try new ones. We are almost beginning to believe that the sad poet was right, when he speaks of our country as

“ The weary Titan, with deaf
Ears, and labour-dimmed eyes
* * * * *
Bearing on shoulders immense
Atlantean, the load,
Well nigh not to be borne,
Of the too vast orb of her fate.”

But look back, O friends and fellow-countrymen, over a hundred years, and remembering what we have done, what we have suffered, what we have won for mankind, thank God and take courage. He has yet in store for us a worthy work, a noble fate.

Yet a hundred years ago is but as yesterday in the lifetime of a University. After a long interval, we are again entering upon a period in which new Colleges are being endowed, new Universities instituted ; though the general history of higher education in Europe shows, in a strange way, how men have been content with, and constant to the old centres of learning and light. Edinburgh and Leiden, mere juniors among European Universities, count their third century complete. Heidelberg, Tübingen, Leipzig, survive in unimpaired vitality from the 15th century ; while it seems to the student of mediæval history as if there never had been a time since learning began to lift its head above the flood of barbaric invasion, at which students did not congregate at Paris, Bologna, Oxford. At this rate, Manchester New College is only just beginning to live, and can hardly yet be conscious of what great possibilities may be before it. But as I have already pointed out to you, its one poor century has been singularly changeful, and, almost beyond example, rich in intellectual fruit for mankind. I do not claim for the men of my own age any superiority in learning and genius over their predecessors in any other ; I imagine that the ability and energy of mankind remain, for the most part, at an average level. But there are ages of revelation, and this is one of them. There are times at which it is a part of God's wise design in the education of humanity that knowledge should grow and prevail mightily ; that great campaigns should be fought and won against obstinate and inscrutable nature ; that man should look back upon his own history with fresh eyes, and resolve in a new way the riddle of his fate. And it is something for a College which, however inadequate its intellectual means, cherishes an aspiration after universality, and would “ make all knowledge its province,” to have lived through

such a time. But it would be much more if it could justly boast that from the beginning it had happily divined the true principles of research and education, in higher and more conspicuous places neglected or denied; and that throughout its career, though not cheered by any signal success, nor ever filling a large place in the eye of the world, and compelled to be content with the triumph of its methods, rather than its own, it had never swerved from the aims of its first founders. And this is the claim which I make for Manchester New College to-day. Or shall I withdraw that vain word "boast"? For it lies in the very nature of all great principles, all fine emotions, all noble passions, not that they are ours, to have and to glory in, but that we are theirs, moved by them, possessed by them, strengthened and purified by them, changed by them into unworthy instruments of God. We will not glory in these things, but it is much if we be found faithful to them.

The English Presbyterians of the end of the 17th and the beginning of the 18th century, compelled to accept an imperfect toleration, when they had hoped for equality and comprehension, found themselves excluded from the National Universities, while at the same time they cherished an ardent love of sacred learning. They met the difficulty as best they could, by the institution of academies, in which the most erudite of their ministers gathered round them young men, laymen and divines, and gave them the completest education that their intellectual means permitted. Nor am I prepared to say that the exclusion of our forefathers from Oxford and Cambridge was an unmixed disadvantage. There was more of plain living and high thinking in these modest academies than in the stately halls and noble libraries on the banks of Isis and of Cam; and if the opportunities of knowledge which they offered were necessarily smaller, they were at least approached by a finer method, and in a more disinterested spirit. I have not to tell you to-day the history of those academies. As the century advanced the high school kept by a single minister developed into the College taught by many teachers. Warrington ran its brief and brilliant course, illustrated by the names of Taylor, Priestley, Enfield, Aikin; in 1786, Manchester took up the torch, for a moment dropped, which it has not yet handed over to a stouter and swifter runner. But all these institutions, academies and colleges alike, have been free schools. Circumstances have, it is true, marked out for them a definite sphere of action, but they have been without limits of principle. Of their teachers, they have asked only that they should be able to teach thoroughly, learnedly, and impartially; of their pupils, that they should bring docile and unprejudiced minds to the acquisition of knowledge. They have thought it a good thing, in the interest of education itself, that men of different opinions, intended for different professions, should meet in the same classes and

receive the same instruction. It was all a paradox then, when the signature of the Thirty Nine Articles was deemed a necessary preliminary to the study of Aldrich's *Logie*, and the passage of the *poms asinorum*; it is in part a paradox still, for they ventured, not without success, to teach theology too, on principles which the prejudice of this generation still pronounces absurd and impossible. But wisdom was justified of her children, when, in 1871, the Universities of Oxford and Cambridge were finally thrown open to Nonconformists and Catholics, and though few of us may live to see it, I look for her complete justification yet.

When, therefore, "the very respectable meeting of gentlemen, which was held on the 22nd February, 1786," resolved that their institution should be open "to young men of every religious denomination, from whom no test or confession of faith will be required," they were faithful at once to the past and to the future. Their distinctive principle had even then a century's experience behind it; and in eighty-five years more was to receive solemn national recognition. But they were also the pioneers—I am afraid the almost forgotten pioneers—of a great educational movement, which the present generation desires to have set down to its credit. When Manchester was an insignificant country town, only just ceasing to be distinguished for its Jacobite loyalty, and before the enterprise and skill of its citizens had made it the central city of a circle of industrious cities, the busiest spot of manufacturing England, these men resolved that it, too, should be a seat of learning; that its sons should not have to repair to Oxford or Edinburgh, or Leiden to seek a complete training for any learned profession; that erudition should compete with commerce in the very market place, and the best education be brought to every man's door. It was a great thought: but they were before their time. Their successors, men whom some of us have known and honoured, were again before their time, when in 1840 they brought back the College from York to its ancient home and re-established it, not as a mere seminary for Dissenting divines, but a place of higher education level to the best wants of the city which had in the meantime grown so great. The ideal is now being transmuted into fact; Birmingham, Liverpool, Leeds, Nottingham, Sheffield, Bristol, all as well as Manchester, have Colleges, which are the hope of their advancing civilisation. But I never see the stately buildings in Oxford Road, so full of busy intellectual life, the home at once of a College with a large record of accomplished good, and of a nascent University, without thinking of the humbler roofs under which Manchester New College strove to perform the same work, and failed,—not because she did not apprehend its conditions, or approached it with too low a thought,—but because the time was not yet.

This part of its original function Manchester New College has necessarily abandoned to other hands. She cannot compete, even if she would, with open Universities, and Colleges rising in every great town, whose constitutions are as free as her own. But there remains the study of theology, which she has always maintained should be conducted on the same principle of candid enquiry and complete investigation, without the imposition upon teachers or scholars of any test, or confession of faith. And it is needless to say that this is a principle, the application of which is elsewhere stoutly denied, or at least only half-heartedly admitted. Why, it is asked, should not teachers teach what they themselves believe to be true? Why should not learners be indoctrinated into the tenets commonly held by the church, which they will probably serve? Why delay upon methods, instead of proceeding to results? Why spend upon enquiry, energies which ought to be employed in apprehending and assimilating the truth? I suppose that this attitude of mind was in the old days, and may still be in part, that which corresponds to the idea of orthodoxy. My church is in possession of the truth, all others wander in fatal error. This is the faith once delivered to the Saints, that a creed dictated by man's prejudices and passions; here is a veritable succession of the Apostles, there a late-born abortion of human ignorance and presumption. Why teach heresy, when you can enforce truth? Why degrade the dignity of the Bride of Christ, by stooping to examine the pretensions of her rivals? But even where nothing of this feeling remains, an analogy derived from the procedure of the natural sciences, so strong, so victorious in our own time, leads men's minds astray. There, it is said, is no perpetual relaying of foundations, no constant re-examination of first principles; it is not left open to students to take different views on matters as to which scientific men are agreed; they are indoctrinated into what is known; they are confirmed in what is established. So let Unitarian teachers teach Unitarianism; everybody would be quite sure then that they meant just what they said, and had no hidden purpose beneath their words. And how much better it would be for Unitarianism?

Perhaps; though that, too, is a question which I cannot help thinking would admit of argument. The difficulty is, that Manchester New College was established at the first to teach not Unitarianism, but theology, and means, so far as I can judge, to be faithful to the intentions of its founders. I do not know whether we ought to ascribe it to a merely human prescience, or not rather to a certain secret leading of God, that our Presbyterian forefathers early grasped and steadfastly adhered to this principle of free teaching and free learning in theology which, as I cannot but believe, has so great a future before it. From a worldly

or sectarian point of view, they had nothing to gain by it. I dare say that if they had built walls of definition, and dug ditches of defence round their church, they might have been rewarded with a larger measure of visible success; they might have held their own more completely against Independent orthodoxy on one side, and Methodist enthusiasm on the other, and would certainly have escaped the reproach of soul-destroying Socinian heresy. All they got in exchange for this, was the liberty of the Spirit in an obscure ecclesiastical station. They were able to welcome and to take their part in the first vigorous efforts of reawakening science; in the person of Lardner they laid the foundations of modern Biblical criticism; in the person of Priestley, of that chemistry, which has since won so many triumphs. Throughout a century which, though it hid in its bosom the germs of all that has blossomed and borne fruit in our own time, was yet weighed upon by forces of dullness and reaction, these men were always on the side of freedom: freedom of theological thought, freedom of ecclesiastical organisation, freedom of political aspiration. They were for the peoples, against the kings; for the oppressed many, against the oppressing few. And more than all, they were, as the event has abundantly proved, for the future as against the present. But if this was so before 1786, are you dissatisfied with the history of the succeeding century? Have the men who gathered round Manchester New College as a centre, and drew their inspiration from its characteristic principle, lagged behind the progress of the age? I leave politics on one side: politics, in which the young are always eager for reform, while the old stand contentedly upon the ancient ways; but if in the last hundred years, we have passed through a whole cycle of philosophical and theological change; if the study of natural science, ending in the grandest generalizations, has presented the mystery of the universe to men in a quite unexpected aspect; if criticism has thrown a flood of light upon primæval history, and all early records,—and we have passed from decade to decade without painful rupture with all that went before, never losing exultant expectation of what was yet to come; and find ourselves, believing, as firmly, as joyfully as ever, that the whole secret of things is shut up in the one word, God, and that Christ is still Teacher, Friend, Exemplar, Captain of all faithful souls,—to what do we owe it, if not to the liberty in which, by God's grace, we have been able to stand fast?

But, indeed, this principle of liberty of teaching and learning accurately answers to the nature of religious truth. What is it that you propose to teach on authority? The doctrines of the Unitarian, or any other church, so far as they can be defined? But any English Dissenting sect is only an insignificant fraction of the whole Christian Church; surely you are not prepared to make

the calm assumption, that it alone holds the whole truth, and that the protests and denials of all the rest of Christendom are not worth even examination! At least your students should have the opportunity of choice, if for no other and better reason, that they will probably hold their own creed in a securer grasp if they know what is to be said for others and against it. But to go down nearer to the root of the matter, how will you treat truths, which all churches hold in common? The moment you look facts in the face the analogy with natural science breaks down; everybody accepts the law of gravitation, while there is no fact of theology, even the most fundamental, which commands universal assent. You begin with the being of God. Ah, why are there Atheists, why Agnostics,—men in many cases whose characters you must respect, whose intellectual powers you cannot afford to despise? You insist, perhaps, on the personality of Deity? Then you have against you the God-intoxicated Spinoza, and a host of thinkers who find that the line between Theism and Pantheism is only too easy to cross. I need not multiply examples; it is characteristic of religious truth, that men should hold it in the firmest grasp of faith, yet own their inability to define it; that the emotions and passions to which it gives rise, should sway generation after generation, more powerfully than any others, yet that the intellectual bases on which it rests should be perpetually in dispute. We are finite beings, and cannot comprehend the infinite; that is the whole secret. We approach the central truths of religion now on this side, now on that: catching a glimpse of them, but never apprehending them wholly. They run up into inconsistencies and contradictions, if we try to apply the method of logical development to them; one man's insight agrees but partially with another's. It is the same, to a certain extent, with ethical truths; practically we are agreed as to the obligation of justice, purity, pity; but when we come to ask whether that obligation is to be based on the dictate of an intuitive conscience, or whether it is a subtly-transmuted form of self-regard, or whether it is the result of a calculation as to the greatest good of the greatest number, the turmoil of the schools begins, and we are deafened and confused by conflicting theories. Nay, push even physics to the wall, and ask her transcendental questions: what is matter, what force, what the world's ultimate reality,—and you will encounter a state of opinion such as she is wont to blame and deride in theology. I yield to no one in my desire for definite opinion and open speech in matters of religion, whenever they are possible; but I know that there is no more dangerous form of error than to invent clear outlines when they do not exist, and to pretend an unreal and impossible certainty. I hold the Athanasian Creed to be the falsest of theological documents, simply because it is the most precise.

Add, then, to these considerations, that at least two opinions are possible upon every point of Biblical criticism, and that the story of the Church has been told by men whose judgment has been warped by ecclesiastical prejudice,—and you will, I think, have justification enough for the theological method of the College. If the object of teaching be, first, the attainment of truth by the scholar, and next, that he should hold the truth when attained, in a firm grasp of intelligent and conscientious conviction, I do not see what other method is possible. And this, too, is the only method that holds the promise of the future. Why has theology hitherto been an unprogressive science? Why has it been subject to cataclysms and revolutions? Why has reform, for centuries past, necessarily taken the shape of disintegration? How is it that theologians differ hopelessly among themselves, and only put on a delusive appearance of agreement, when they are attacked from without? Surely because, forgetting the character of the truths with which they were concerned, they have persistently clung to the dogmatic method of research and instruction; because they have loved orthodoxy, whether of the many or the few, more than truth; because they have thought God better served by the maintenance of pious assumptions than by the admission of unwelcome facts. For myself, I have no expectation that theology will ever put on the form of an exact science; or that it will be able to present its truths in such a way as to command universal and unconditional assent. But whatever is possible in that direction will first begin to be realised, when the method of free teaching and free learning is generally adopted; when the complete erudition at which it aims, and the impartial spirit of investigation which it alone fosters, are patiently brought to bear, by many active and devout minds, upon the deepest and most difficult problems which offer themselves for human solution.

My text compares the scribe—"instructed into the kingdom of heaven"—to a householder, "which bringeth out of his treasure things new and old." And so the work of the Christian Minister is always two-fold. The first part of it, in appearance the most difficult, in reality the easiest, is to present to his hearers, directly or indirectly, the results of a finished erudition; the second, which seems simple enough, but which asks a wider range of power, and is possible only to a sympathetic insight into humanity and a humble walk with God, is to touch their hearts, to prick their consciences, to awaken in them the awe of the Infinite, to raise them to a sense of the dignity and mystery of life. And it is plain that the work of a College as such, directly covers the first alone, and is only indirectly concerned with the second. Human methods of instruction make the scholar; it is the Holy Spirit who puts a message upon the

lips of the prophet, and moulds the saint into a consummate holiness. Yet here, too, we cling to the idea, that ignorance has no necessary connexion with enthusiasm, that the most accurate and the widest erudition often goes with the humility of spirit, the purity of heart, which were so dear to the soul of Christ ; that one whose mind is stored with all various knowledge may yet thrill with the passion of humanity, and burn with ardour for the Kingdom of God. I am prepared to take the consequences of truth whatever they may be ; but I have yet to learn that she will not live in one blessed bond of sisterhood, with faith, with hope, and above all with charity. Yes, young men have sometimes gone out of this, as well as other Colleges, proud of the scanty learning that they had acquired, and dreaming that they were in possession of a philosophical key that would unlock all the world's mysteries ; and then, little by little, have found in difficulties which they could not resolve, in wrongs which they could not redress, in sorrows which they could not console, in social ills for which they had no remedy,—that which brought them to their knees, and made them humble, self-denying, self-forgetting servants of the Cross. If for ourselves all vain glory is excluded, if our only word is, we have done what was our duty to do—alas ! not even that—and at the best are unprofitable servants, we can at least thank God for those who have been in time past beacon lights of goodness, strong and sweet spirits from whom virtue went out to all around them. And we will commemorate our saints. Who that knew him could help loving John James Tayler, who to the learning and piety of an old Benedictine joined a sweet geniality of spirit, which only a lifetime of kindly intercourse with men could have moulded into its perfect unselfishness ? And there was Travers Madge, as I recollect him, before the ill-health and disappointment which could not obscure his faith in God, or damp his ardour for humanity, had brought a stoop into his shoulders, and darkened the light of his eye ; bold, bright, beautiful ; the very ideal of Christ's young soldier. My bead-roll of saints might easily be lengthened ; but I pause ; each one of us has his own recollections, tender, sacred, sweet beyond words : the dead are with us to-day.

After all, it is in connexion with the spiritual rather than the intellectual part of our work, that we can claim communion with the past, and lay a sure hold of hope upon the future. The scholar's fame is almost as fleeting as the orator's or the actor's, though for a different reason : whatever lasting result he achieves is cast into the general storehouse of human knowledge, and ceases to have a personal reference ; while just in proportion as knowledge is progressive, the old is forgotten in the new. Philosophical systems have their day, and fall into oblivion ; till presently speculation, always eager, always baffled, takes up

again the old solutions, and tries to make them answer the old riddles. So of confessions of faith, written and unwritten ; they rarely touch the reality of things at more than one living point of contact : and overlooking or denying the existence of others, become tainted with an incompleteness, which is only not falsehood. You take up your parable against Calvinism ? Yet in the spiritual world it answers exactly to the scientific conception of the invariability of law. You insist upon the ethical aspect of religion, and declare, in Christ's words, that the tree must be judged by its fruits ; and then comes Luther, with his doctrine of justification by faith alone, to teach you how the tree is to be made good, how the heart is to be melted, purified, transformed in the heat of a divine passion. You protest that priests are but men, and all men priests, and declaim with just indignation against the abuses of the sacerdotal system ; and lo ! the Church of Rome turns your flank, with its army of Saints, and asks you if that faith can be wholly naught, which issues in such conquests of self-mastery and love. And so I might go on, almost indefinitely, showing how no single development of Christianity can be more than a contribution to the sum of religious truth as apprehended by men ; how every coloured ray is necessary to make up the white light, and how egregiously we deceive ourselves if we think that our own form of faith is the one pure, flawless chrysolite, which needs to borrow beauty and radiance from no other. But we are on different and firmer ground when we turn from theology to religion ; from the controversies of the schools to the labours of the Church ; from the problems of the study to the service of the Kingdom. Those may change from age to age ; these are always the same ; through those we " sound on our dim and perilous way," thankful for any guidance, any light, any rest ;—in these we go from strength to strength ; the Infinite and All Holy One besets us behind and before, and beneath us are the Everlasting Arms. And while I thankfully acknowledge and commemorate for you, as well as for myself, the learning, the love of truth, the faith in freedom, which have for a hundred years distinguished the teachers of Manchester New College ; and at the same time, record my belief and hope, that in none of these things it will, during its next century of life, fall below the high standard of the past ; my heart's desire and prayer for *Alma Mater* is, that her children, yet to be born, may more and more see God with open vision, and follow Christ with lowly wills and docile hearts, and spend themselves, even unto death, for the Kingdom of heaven upon earth. So may century after century roll away ; and men, grateful for the light that streams from her, more grateful for the love which is the very pulse of her heart, cry, *Esto Perpetua*. AMEN.

RECEPTION AT THE MANCHESTER TOWN HALL.

THE RECEPTION given by the MAYOR of MANCHESTER (Mr. Alderman Goldschmidt), at the Town Hall, was attended by about 500 ladies and gentlemen. There were present, amongst others, the Rev. James Drummond, LL.D., London ; Rev. J. Estlin Carpenter, M.A. ; Rev. C. B. Upton, B.A., B.Sc. ; Rev. C. Beard, B.A., Liverpool ; Rev. Alex. Gordon, M.A., Belfast ; Rev. Dr. Vance Smith, D.D., Carmarthen ; Rev. John Robberds, B.A., Cheltenham ; Rev. S. Alfred Steinthal ; Rev. H. Enfield Dowson, B.A. ; Rev. T. L. Marshall, London ; Rev. W. M. Ainsworth, London ; Rev. E. Allen, Walmsley ; Rev. C. D. Badland, M.A., Lewes ; Rev. James Black, M.A., Knutsford ; Rev. W. Blazeby, B.A., Rotherham ; Rev. W. G. Cadman, Manchester ; Rev. A. Chalmers, Wakefield ; Rev. C. C. Coe, Bolton ; Rev. Hubert Clarke, Birmingham ; Rev. David Davies, B.A., Lancaster ; Rev. V. D. Davis, B.A., Liverpool ; Rev. R. B. Drummond, B.A., Edinburgh ; Rev. T. Dunkerley, B.A., Comber ; Rev. Silas Farrington ; Rev. J. Freeston, Stalybridge ; Rev. J. K. Freeston, Hampstead ; Rev. C. Hargrove, M.A., Leeds ; Rev. W. Harrison, Glossop ; Rev. Jas. Harrop, Manchester ; Rev. Jas. Harwood, B.A., Nottingham ; Rev. W. H. Herford, B.A., Manchester ; Rev. R. T. Herford, B.A., Stand ; Rev. P. M. Higginson, M.A., Monton ; Rev. Thos. Hincks, B.A., Clifton ; Rev. J. C. Hirst, Hale ; Rev. H. Ierson, M.A., London ; Rev. E. C. Jones, M.A., Bradford ; Rev. F. H. Jones, B.A., London ; Rev. T. Lloyd Jones, Liverpool ; Rev. John B. Lloyd ; Rev. J. T. Marriott, Manchester ; Rev. J. McComochie, Sale ; Rev. J. Moore, Swinton ; Rev. Philemon Moore, B.A., Longsight ; Rev. J. E. Odgers, M.A. ; Rev. J. C. Odgers, B.A., Alderley ; Rev. A. Payne, Stockport ; Rev. R. Pilcher, B.A., Warrington ; Rev. C. T. Poynting, B.A. ; Rev. L. Scott, Denton ; Rev. Edwin Smith, M.A., Southport ; Rev. J. K. Smith, Hyde ; Rev. S. Thompson, Rivington ; Rev. P. Vancesmith, M.A., Hindley ; Rev. D. Walmsley, B.A., Bury ; Rev. B. Walker, Manchester ; Rev. C. H. Waid, London ; Rev. G. H. Wells, M.A. ; Rev. C. H. Wellbeloved, Southport ; Rev. P. H. Wicksteed, M.A., London ; Rev. R. Wilkinson, Ainsworth. Also, amongst very

many other ladies and gentlemen, Messrs. H. M. Acton, M.A. ; Walter Ashton ; A. Balstone ; J. R. Beard ; C. H. Blackley, M.D. ; F. H. Boulton, B.A., Liverpool ; A. Bromiley, Bolton ; J. H. Brooks, B.A. ; Alderman Cheetham, Mayor of Hyde ; Henry Crabtree ; R. D. Darbishire, B.A. ; John Dendy, Jun. ; Edward Donner, M.A. ; Charles Eckersley, Tyldesley ; Samuel Fielden, Todmorden ; H. W. Gair, Liverpool ; Smith Golland ; T. H. Gordon, B.A. ; Vice-Chancellor Greenwood, LL.D., Victoria University ; J. Hadfield ; J. Hall ; E. C. Harding ; John Harwood ; Thos. Harwood ; W. Haslam ; W. Heald ; B. Heape ; C. J. Herford ; Alderman Abel Heywood ; Robt. Heywood ; C. W. Jones ; John Kendall, B.A. ; E. H. Lee, B.A., Birmingham ; Henry Leigh ; David Martineau, London ; Wm. Mort ; H. J. Morton, Scarborough ; Professor Munro, Owens College ; Francis Nicholson ; J. H. Nicholson, M.A. ; James Oliver ; Robert Potter ; Harry Rawson ; Edmund S. Schwabe, B.A. ; C. E. Schwann ; C. P. Scott, M.A. ; John Standring ; W. H. Talbot ; Frank Taylor, Bolton ; H. Turner, B.A. ; R. Wade ; G. W. Rayner Wood ; James Worthington ; S. B. Worthington ; Thos. Worthington ; A. W. Worthington, Stourbridge ; Professor A. S. Wilkins, LL.D., Owens College ; &c., &c.

The MAYOR took the chair at seven o'clock, and upon rising to address the company, was received with much applause. He said : Ladies and Gentlemen,—I esteem it a very high honour to have been invited to occupy the chair to-night, though, considering the nature of the Institution whose Centenary we are celebrating, and the character and high reputation of most of those who are intimately connected with its management, I feel that it would have been far more appropriate to the occasion if some gentleman had been selected to occupy this position who has gained distinction in theology, or literature, or science. But there is one consideration that perhaps induced those who undertook the management of this celebration to invite me to preside ; and it will, I trust, free me from any charge of presumption in accepting that invitation, namely, that I have the honour to hold, at present, the office of chief magistrate of the town in which the College was founded a century ago, and the name of which it bears, though no longer located here. (Applause.) For, although as you see by the very interesting extract from the original minute prefixed to our programme, this institution had a predecessor at Warrington, yet it is to this town that the honour really belongs of having founded the Manchester New College—(hear, hear)—and, in spite of the fact that its location was for many years at York, and is now in London, the names which had been during the past one hundred years principally associated with the College are the names of Lancashire and Manchester men. (Applause.) Apart from the special

reasons assigned in the report of the original proceedings for the selection of this town as the local habitation of the Academy—amongst which reasons I am glad to note one which shows how good a character Manchester had a century ago for the maintenance of order, through the “excellent system of police” then existing here—(applause and laughter);—apart, I say, from those special reasons, you may be sure that then, as now, this community was noted for the culture and refinement, the public spiritedness, the regard for education, and the readiness to promote all good works, which is the distinguishing feature of its leading citizens down to the present day. The transference of the College to York, in the early half of the present century, and its subsequent removal to London thirty years ago, were due to educational requirements, and not to any falling off of local interest in the Institution; and the readiness with which these changes were adopted, and the continuance of the hearty support of its Manchester patrons and friends are an additional proof of their real interest in it, and their desire to promote its success, without allowing any petty feelings of local jealousy to interfere with their judgment. (Applause.) In spite of the removals, there was still a hearty reciprocity of affection between the College and the City whose name it bore; and this is, perhaps, only natural when you recall the list of worthy names which have appeared from time to time on the College roll of Professors and Students—names which are associated in our memories with great services rendered to the community and to the nation, both in public and private capacities. (Hear, hear.) I may name a few of those of whom we, as citizens of Manchester, as well as friends of the Manchester New College, are all proud—Dr. Barnes, Ralph Harrison, John James Tayler, Robert Brook Aspland, Robert Hyde Greg, Mark Philips, James Heywood, John Kenrick, John Gooch Robberds, and William Gaskell—(applause)—all of whom have passed away, but whose memorial has not perished with them. To pass to names of those who still occupy honoured positions amongst us, there are Dr. Martineau,—(applause)—Dr. Vancesmith, the Rev. John Robberds, Dr. Drummond—(applause)—the Rev. Charles Beard,—(renewed applause)—and others; nor must we omit, on such an occasion as this, to mention the names of men who, though not educated at the College, were associated with it by their tutorial services, such as John Dalton, Robert Finlay, Francis W. Newman, and Eddowes Bowman. (Applause.) It would be invidious for me to select for special mention many other local names which occur frequently on the College rolls, such as Philips, Fielden, Turner, and Potter, which are as familiar to us in Manchester as household words. (Applause.) Nor would it be becoming

on my part, to praise in their presence the men to whom the conduct of the College is now committed. They are worthy to rank with those already named; and of them and of their predecessors we are justly proud, because they have kept alight, and handed down from generation to generation through the long period of one hundred years, the torch of free and enlightened study in the greatest and most important of all subjects—that of religion. (Applause.)

The Rev. S. ALFRED STEINTHAL, Chairman of the Committee, rose and said: Mr. Mayor, Ladies, and Gentlemen,—It is an unfortunate circumstance, in every gathering like the present, that we begin with an expression of regret; and I have now to express the sincere sorrow of the Committee of Manchester New College that I should hold in my hand so many letters of apology as I do, for absence on the present occasion. I do not intend to read all these letters to you; but there are one or two that I am sure you would be glad to hear; and one is from our revered president, Dr. Martineau. (Applause.) Dr. Martineau writes:—

“The attraction that draws me towards the Centenary Meeting at Manchester on the 22nd inst., is so strong that I have not found courage, without unseemly delay, to take adequate account of the restraining reasons which justify resistance on the part of my daughters and my friends. But though I can hardly bear the idea of being absent on an occasion so full of interest on public and private grounds, I must bend my will to the limitations of age and circumstance, and be content to be with you only in heart. I am kept to the house at present by a lameness in one foot, which, though of no real consequence, puts me for a little while under restrictions which cannot well accompany me on a journey, and into the stir of a friendly gathering. I reserve my hopes, therefore, for the London meeting in June.

“With many thanks for the invitation, and regrets at the answer,

“I am, always most cordially,

“JAMES MARTINEAU.”

I have a further letter here from an old student of Manchester New College, who dates even earlier on our roll than Dr. Martineau. Dr. Martineau's connection with the College began in 1822; the Rev. Richard Shawcross, who writes regretting that age prevents him from being here, was a Manchester College student, at York, in the year 1817. He sends his greetings to us. (Applause.) I have a letter here from Mr. Robert N. Philips—(applause)—who regrets that other engagements prevent his being with us; and since he wrote that we all of us have, with the deepest sorrow, learnt how severe a personal affliction has fallen upon him and his family; and we cordially, I am sure, from this meeting send our sympathy to him. I have a letter, also, from Sir Henry Roscoe—(applause)—whose parliamentary duties prevent his being with us to-day. I have a long list of apologies from others who are absent from

us; I can only name amongst them one of your colleagues, Mr. Mayor, who is an old student of Manchester New College, Alderman Sir Thomas Baker. (Hear, hear.) He was a student of the College from 1827; and I regret to say that it is, in his case again, illness that prevents his being with us to-night. (Hear, hear.) I have also a letter here from the daughter of an old student, Mr. Busk, who was a student from 1823, and who regrets that age and infirmity prevent his being with us; but his sympathy with the principles of our College is still as lively as in the old days of studentship at York. (Applause.) Having now given these apologies, it becomes my duty—my pleasant duty—in the name of the Committee, to welcome those who are gathered together here; and to thank you, Mr. Mayor, for the extreme kindness with which you have received us in your hospitable halls to-day. (Applause.) It is really an unexpected gratification to see the lively interest which has been displayed in the assemblage of so many friends at this Centenary Meeting of what is to us, *par excellence*, “the College.” Those of us who are old students of Manchester New College are delighted to see so many faces of those who were our companions in our bright student days; to look around and see those who preceded us, and succeeded us in their studies, and who, I trust, will always strive to keep alive that reverent spirit of enlightened free and religious thought which has characterised our College from its first foundation, and which makes those of us who are its students proud indeed that we can claim Manchester New College as our *Alma Mater*. (Applause.) I do not know how to express my own sense of personal obligation to those gentlemen, all of them either Yorkists or Manchester College men, who have taken part in the services to which we have listened to-day. (Hear, hear.) I feel that it is not a right thing to pass this evening by without thanking them for the high tone with which they all inspired our proceedings—(hear, hear)—for the way in which they led our hearts up to the Throne of Grace, and made us feel indeed grateful for those rich privileges which through the College we have received, and which not only we but all our societies have received. (Hear, hear.) It was indeed a pleasure to me to listen to those glowing words of power which my friend, Charles Beard, addressed to us from the pulpit. (Applause.) I rejoice to think that we shall have the privilege of refreshing our memories by reading those words, and seeing with what wonderful power and suggestiveness, in a few masterly strokes, he placed before us the true history of our College, and showed how, in darker days than these in which we now live, the fathers of our Churches established this Institution; and how, although it was not a mighty Institution as far as the world counts power, yet the

high principles which were then laid down have shown a method of study in the very highest branches of knowledge, which we thankfully see is gradually being recognised as true by those who, in the olden time, had not the far-sighted prescience of those whom we claim as our spiritual ancestors. And while thanking my friend, Mr. Beard, for that powerful sermon, and for the wonderfully touching way in which he brought before the minds of many of us the remembrance of saintly ones at whose feet we have sat, and whose example and whose influence we feel in every highest moment of our lives to-day, I thank him further especially for the way in which he encouraged us to persevere in the good work that has been so well done hitherto; and would join most heartily in that prayer with which he concluded, that this our College may indeed have before it a life to which time shall place no end. (Applause.) And, if I venture, in addition, to speak of what only a few of those in this audience will be able to follow me in, I should like that our Principal, Dr. Drummond, would permit us in connection with the work which we shall have to publish, commemorating this our Centenary Meeting, to include the sermon which he delivered in Cross Street Chapel yesterday, in our publication. (Applause.) I am sure that it was not without a sense of the peculiar fitness of the subject that he chose to tell us of the progressive changes of theological study combined with the essential permanence of the religious spirit, and showed us the very essence of that life which makes Manchester New College ever increasingly powerful for good amongst us.—Now, having said so much, I will not stand between you and those who are to follow me any longer, but with your leave will, as Chairman of the Committee, lay the following resolution before you, and call upon you all heartily to unite in declaring—

“THAT, ON THIS THE ONE HUNDRETH ANNIVERSARY OF ITS FOUNDATION, THE SUPPORTERS AND FRIENDS OF MANCHESTER NEW COLLEGE THANKFULLY AND HOPEFULLY RENEW ITS PLEDGE, FREELY TO IMPART THEOLOGICAL KNOWLEDGE WITHOUT INSISTING UPON THE ADOPTION OF PARTICULAR THEOLOGICAL DOCTRINES, AND ONCE MORE DECLARE THEIR CONVICTION THAT IN THE FREE LEARNING, AND IN THE FREE TEACHING OF SUCH KNOWLEDGE, WILL ALWAYS BE FOUND THE MOST EFFICIENT SAFEGUARDS AT ONCE OF PURE AND PERSONAL SPIRITUAL RELIGION, AND OF UNAFFECTED SELF-SURRENDER IN THE BOUNDLESS UNITY OF THE ONE CHURCH OF HIM WHO IS A SPIRIT, AND WHO MUST BE WORSHIPPED IN SPIRIT AND IN TRUTH.” (Applause.)

That resolution is a declaration of the principles upon which Manchester New College was established, and for the furtherance of which it lives. It

will now be illustrated by the Rev. Alexander Gordon, who is especially familiar with the antecedents and history of the College ; by Dr. Drummond, our able and devoted Principal ; and by our eloquent friend from outside the College, the Rev. Chas. Hargrove.

The Rev. ALEXANDER GORDON, M.A., who rose at the call of the Mayor, amidst cheers, said : Mr. Mayor, Fellow-Collegians, and Friends,—It is not with any reference to the weather in Manchester this evening that I begin by saying that I hope to disperse a little fog, and this by “the light of other days,” for, while we may be proud to speak of this as the one-hundredth anniversary of the College of which many of us have been, and some of us still are members, we may go a little further back with our arithmetic, and may claim that what was done this day a century ago was rather the reconstruction of an existing organisation than the creation of a new life. (Hear, hear.) In the first week of March, 1670, two things happened, one up in Westminster, another down here in the North ; according to some of the best authorities, they occurred on the same identical day, but I will not press the minor coincidence. The House of Lords and the House of Commons joined in an address to “His Most Sacred Majesty,” returning him thanks for bringing some seditious fanatics to justice, and desiring that the laws might be put in execution against Dissenters and Popish recusants ; and that same week, perhaps on that same day, in an old-fashioned manor-house in Yorkshire, at Rathmell (which anyone may find who travels by the Midland Railway, and who, getting out at Settle, will walk a little more than a mile) a clergyman somewhat under 39 years of age dipped his pen, and entered the name of the first student of a Nonconformist university. I use that term advisedly, for this, indeed, was what “Academy” really meant. The powers that were in Church and State said, “Nonconformity shall die.” Richard Frankland took a step which meant “Nonconformity shall live.” (Applause.) Nonconformity had been permitted to have, for a few years, a semi-animate existence. The fact is, that a good deal of the High Church zeal of the metropolis had been burnt out in the Great Fire. In the wooden tabernacles, which the Nonconformists then made haste to put up in London, they were permitted to preach. The houses as well as the churches were burnt ; the rents did not come in ; and the rectors did not think it worth while to interfere with their Nonconforming brethren just at that particular emergency. This went on until, as I said, in March, 1670, the thing had got so high that it must be stopped ; and in the next month, on the 11th day of April, 1670, was passed the new Conventicle Act, a piece of legislation of which it has been said that “the wit of man could hardly invent anything, short of capital punishment,

more cruel and inhuman." It was just when this Conventicle Act was starting on its fell work that Richard Frankland began his institution. Now, I have to prove that Richard Frankland's Academy is our academy. Let me begin by saying that I hold that Richard Frankland's Academy was the first institution of the kind. I am well aware that there are other claims. There is a claim from Wales, and genealogies in Wales are long, though they do not always bear very close examination at the upper end. (Laughter.) I have looked into the genealogies of all the contemporary Academies, and the only one of which I can say, "Here is a precise date; and you cannot tell me the name of any student who could have been in the course of his collegiate education among Nonconformists at an earlier date, or even a contemporary date," the only one of which I can say that, is Richard Frankland's Academy at Rathmell, begun in the first week of March, 1670. The next thing about it is that the Bishops were down, even Tillotson was down—though Tillotson was himself the son of a Nonconformist, yet Archbishop Tillotson was down upon this institution; and first, because it was conducted "in so public a manner." Many of those old Nonconformist schools and academies hid their heads; Frankland did not hide his head, he held it up. And further, the Archbishops of Canterbury and York particularly objected to Frankland's enterprise, because they said, this man is teaching "university learning." (Applause.) That is to say he was not establishing a seminary for the concoction of clergy, but he was offering to those who wished to be free—free from entrance tests and from exit tests; tests when you go to College, tests when you take a degree—he wanted to place within reach, in the North of England, of such as desired this, parallel advantages to those which were enjoyed already in Oxford and Cambridge. It is said—I wish it could be proved, but I am afraid it is only one of those noble hearsays which we all like to believe—it is said that Frankland had once been designated by Cromwell "chief of men," as vice-chancellor of that Durham University which was projected but scarcely begun. At any rate, he had not been engaged in his voluntary academical labours above two years, when the ministers in the North saw the grandeur of this work which was going on, and took measures to support it. Why did they not do this before? Because, two years after Frankland began, came the momentary pause of Indulgence, and you good people in Manchester held your first ordination. You did not hold it with open doors, I believe, but still you held it; and the ministers in the North there assembled thought of what Frankland was doing at Rathmell, and they sent him the good word of encouragement and God speed. Now, Frankland was a Presbyterian. Frankland was nothing if not

Calvinistic. The only book we know him to have printed was a little book against Socinianism. When Oliver Heywood complained that one of Frankland's students, in declaring his faith at his ordination, was prolix, Frankland shook his head, and said it was well God had raised up young men to be so well armed on the points in controversy with Arminians, Socinians, and others. That was the man's own mind ; but, Presbyterian as he was, I look at the list of his divinity students, and I find that for some time he had none studying with him but Independents, among them being sons of Independent ministers. His very first student, a layman, was the son of an Episcopalian baronet. He claimed for all who went to him the liberty of a broad platform. And I find this very curious circumstance, that, Calvinistic as he was, when the Presbyterians and Independents came together, and drew up and subscribed their Heads of Agreement, Frankland was the only man in the North who saw objections. Oliver Heywood says that his objections were "over-ruled;" Ralph Thoresby says that his objections were "unanswered." That shows where he took his stand, a free man, holding strong views, and bringing up a generation of free men as strong thinkers. (Applause.) His Academy went about from place to place ; it had six migrations in all. You may recollect that number of six, because our College has run its course, holding a unity of being, through six successive Academies, separately named. Among these migrations of Frankland's Academy it did once come into Lancashire, for a short time. It came to a place which, with the help of Mr. Sutton, the Chief Librarian of your Reference Library, I have been able to identify as Hart Barrow. The next time you are at Lake Windermere, you may make an excursion to a little manor house in the vicinity of the lower part of the lake, a spot very safe indeed from the operation of the spies who went about searching whether there were any ministers in hiding, having incurred the penalties of the Five Mile Act ; that was one of the places to which Frankland transplanted what was called the Northern Academy. At this Academy he educated 304 students, lay and clerical. I suppose perhaps the most distinguished of them was William Tong, the biographer of Matthew Henry. But you Lancashire and Cheshire ministers, if you consult your old records, and look up, among the lists of your predecessors, not the first names, not the names of the ejected, but the names next to them, ten to one you will find that they were Frankland's pupils. Frankland left no heir male, but he left as his spiritual heir, his pupil, John Chorlton. Chorlton was a young man, comparatively speaking, when Frankland died. He was only 33. He was settled here in Manchester, and he was chosen to preach Frankland's funeral sermon. Then he

thought he must carry on Frankland's work. He finished Frankland's pupils and took others of his own. That was the first Manchester Academy, opened in 1698 and closed in 1712. There came a time when Chorlton wanted an assistant. Now, in his most admirable and interesting account of Cross-street Chapel, Sir Thomas Baker tells us that the Cross-street congregation came within an ace of having for their minister Thomas Bradbury. But he does not say who Bradbury was. He was the man who devoted himself to giving a sharp doctrinal edge to the line of division between the people who had been one in the Happy Union. It was mainly through the persistent efforts of Tom Bradbury that Nonconformists of the last century came to be generally distinguished as Presbyterian and moderate, Independent and stiff. If it had not been James Coningham who came here, instead of Thomas Bradbury who declined, I do not think, Mr. Mayor, that you would have had Mr. Steinthal sitting at your elbow this evening—there might have been an Independent minister. (Hear, hear, and applause.) Well, James Coningham came, and when Chorlton died, Coningham kept up the Academy. Coningham, I think, was not quite so strong a man as Frankland; he could not bear to be prosecuted every year, so he went away to London. He gave up the work of the Academy. However, the work was not given up, though he gave it up. It went then to Whitehaven, where it was carried on under Thomas Dixon, doctor of medicine and "prince of theologians." But, before we go to Whitehaven, let me say that there was an Academy, very closely connected with Frankland's, yet which is not in our list; and we do not want it there. Frankland's last movement was from Attercliffe, near Sheffield. (Applause.) Ay, but wait. At Attercliffe, near Sheffield, there was a minister by the name of Jollie. That minister was not a Presbyterian, but an Independent, and he said, "Frankland, my old master, has gone to Rathmell, so I will still keep up an Academy here, parallel with his;" and he kept it up, I am bound to say, fairly well. He educated that sturdy liberal Benjamin Grosvenor, as well as the reactionist Tom Bradbury; and he began to educate Archbishop Seeker. But he made this rule: "No mathematics in this institution; mathematics tend to scepticism." (Laughter.) So it proved; there was a strong tendency to scepticism as to that particular tutor's absolute wisdom. (Applause.) Jollie's pupils did as their tutor bade them in other respects, I have no doubt, but, quietly amongst themselves, they ground away at mathematics, and one of them, Nicholas Saunderson, though blind almost from birth, actually became Professor of Mathematics in the University of Cambridge. (Applause.) Now, as I said, we do not want that Academy in our list; I mention it because one may get a better idea of

white, by comparing it with whitey brown. We claim the inheritance of the pure white light; neither of mathematics nor of scepticism are we in the least afraid. (Loud applause.) Thomas Dixon, whose Academy followed Chorlton and Coningham's first Manchester one, was called "prince of theologians," and that is nearly all we know about his theological abilities, save that he turned out good men. He made John Taylor, the Hebraist; he made Benson, the biblical critic; and he made Winder, of Liverpool, who wrote a history of the world and of universal knowledge—and that is something. (Applause and laughter.) Thomas Dixon, after bringing the Academy with him from Whitehaven to Lancashire again, at Bolton, passed away in 1729. Then came a break; and I must explain and account for that break, or else my proof of our succession will not be complete. There were at that time in existence two Academies; one very popular among Presbyterians, that at Findern, in Derbyshire, begun by Hill and continued by Latham; and the other was started by no less a divine than Dr. Doddridge, of whom I can hardly say what he was. He was educated, as we have recently learned from Mr. Jeremy, by aid of a grant from the Presbyterian Fund; he is generally reckoned among Independents; but I believe he was one of those rare souls in whom the Happy Union was a veritable reality. Now, as Doddridge had begun his Academy in 1729, the very year in which Dixon died, and as Latham was going on at Findern, I suppose the men of the North thought they would give a clear field to these two Academies, and see if they would supply their wants. It appears they did not exactly supply their wants; not even Doddridge's did. Accordingly, in 1733, at Kendal, the Northern Academy was again set up by Caleb Rotheram, a pupil of Dixon, Dixon himself being a pupil of Chorlton. The lineal succession is perfect. It is not merely Academy after Academy, but it is Academy out of Academy. Caleb Rotheram, at Kendal, conducted his Academy for nearly 20 years, and in the course of those nearly 20 years he educated 56 divinity students, and 120 lay students. The man of greatest name among his divinity students was George Walker, afterwards scientific tutor in Warrington, and theological tutor in Manchester Academies; but the most influential, though not the best known men, were the two John Seddons. I have been told this evening, by a friend, that he can help me to disentangle these two John Seddons. It is marvellous how they keep constantly treading on each others steps; and they seem to have inherited the tangle, for each, I believe, was John Seddon, son of Peter Seddon. This much I know; there was John Seddon, of Cross-street, Manchester, the first who preached what they called Socinianism; and John Seddon, of Warrington, who does not seem to have preached anything in particular, but who made the Warrington Academy.

Observe that in passing on to Warrington Academy we again stride over a few years. Findern got another chance, for Findern was still going on; the pupils whom Latham had left unfinished went to Findern. And, meanwhile, a great variety of questions were agitating the Lancashire and Cheshire Presbyterians. They must have an Academical Institution in the North. Where should it be? What should it be? All those four previous stages of the Northern Academy had been private enterprises. Frankland had assistants of his own choosing; Chorlton also had assistance; and Rotheram had assistants; but Frankland, Chorlton, Dixon, Rotheram, were personally and solely responsible for the Academies which they headed and maintained and took about with them. Now for the first time, it was not an Academy brought to a man, but a man brought to an Academy. Warrington was chosen as the place, after some heart-burnings between Liverpool and Manchester, who looked at each other with almost as loving eyes as they sometimes do in this century. (Laughter.) They chose Warrington, for its central position, and also because John Seddon was there, and was determined to have it there. So, on the 24th October, 1757, they started. Hear a few words from their prospectus. Noble are the words from the prospectus of the Manchester Academy, reprinted on the summons to this meeting, and true is the reference to Warrington which appears in that prospectus; but let us see what the model is which Manchester followed:—“This Academy, like all other places of public education, will be open to all persons,”—the Manchester prospectus only says, “young men” (laughter and applause)—“and calculated to serve the interests of literature in general; yet regard will be had, and proper encouragement given to those students who are designed for the Ministry.” You see they took Frankland’s plan. The University idea was the basal idea, the plan of “literature in general”; and hence they appealed with confidence to “all the friends of religion, liberty, and learning.” And here is one of their regulations: the students were to attend worship “either at the Established Church or such separate congregations as their parents and friends shall appoint.” That is the breadth of their basis at Warrington. Of Warrington we have already heard an admirable characterisation this afternoon. I will simply add that I find it was pretty cheaply conducted, although the trustees then, as some trustees now, grumbled occasionally at what they had to spend. When they finished up—and they did not formally dissolve till 1786, nor till the Manchester Academy had already come into existence as the successor to Warrington—they found that they had spent altogether, bursaries and buildings and every other outlay, £17,994. It looks a big sum, but for that they had educated 393 students;

and, if my arithmetic is correct, that is an average of £45. 18s. 8½d. per student. I think that will do. (Applause and laughter.) Let me express, as coming from the right side of the Channel—(laughter)—the great debt that we in Ireland owe to Warrington Academy. Warrington Academy gave us, perhaps, the richest bishop who ever sat on the Irish bench, Nathaniel Alexander. This is not the debt; nor do I refer to the fact that Warrington Academy helped to cultivate the mind of Archibald Hamilton Rowan. But Warrington gave us Dr. Bruce. (Hear, hear.) Ulster Presbyterian divines had contracted in the Universities of Scotland a custom of thinking in; Bruce brought to Ireland, from Warrington, the bolder habit of speaking out; and that made all the difference. I venture to say, but for that circumstance, we should not, humanly speaking, have had a separate body of liberal Presbyterians in Ireland at this day. Well, now, we come to the sixth in the list of our Academies, that which was originally called Manchester Academy, then Manchester Academy, York, then Manchester College, York, then Manchester New College, and now Manchester New College, London. I am not going to say anything about that. Many of you know a great deal more of it than I do. Only let me hope that I have done something to substantiate my thesis, that we did not begin only one hundred years ago, that we have roots farther back in the past. And the moral of this history appears to me to be twofold. The history may clear up misconceptions of far greater importance than misconceptions about a mere date. Shall we say that this our College is a denominational, or shall we say that it is an undenominational institution? We may say both, and we may say both with equal justice, but not precisely in the same sense. This is a denominational College in the sense that from the first it has been projected, manned, maintained, has been furnished with the successive chiefs of its teaching staff, and has been provided as regards its finance, by one special religious community. Whatever name belongs of right to that religious community, belongs of equal right to this College, its characteristic child. It was with sound insight that Calamy, the historian of the founders and fathers of our community, grouped them round the venerable figure of Baxter, a man who would take no denominational title except that of Non-conformist alone; and we may remember that John Taylor, probably the greatest original theologian of our own manufacture, in the last century, when he opened his new meeting house in Norwich, said that he and his people abandoned Presbyterian, Independent, Arian, Trinitarian—all these titles—to rank themselves exclusively under the simple denomination Christian. Whether we choose this name or that, let us remember what sort of a denomination it is,

under whose influence this College has thriven and grown. It is a denomination to which one may be proud to belong, one which I think has ever endeavoured to pursue that method which Frankland's biographer tells us was successful in his case. "He had a thriving congregation," says Calamy; and because he dealt with them in "candour and humility, gravity and piety," they dwelt in harmony, "notwithstanding the differing principles they were of." Now, Mr. Mayor, in another sense this our College is certainly undenominational, unlimited even to what we are glad to think to be the broadest of the denominations. We cannot call it either Presbyterian or Unitarian exclusively, inasmuch as it has always welcomed with open heart and hand students of every religious body. So it was in Frankland's time; so it was at Warrington; so at Kendal; so at Manchester. I think the name which stands second on the roll of divinity students of Manchester College is that of one who is specified as a student of "Divinity in the Church." That addition shows that, in the sense of extending more than a transient hospitality to those whose views may differ very widely from the cherished convictions entertained by its founders, this College rightly claims to be an undenominational institution. As we look back upon its history, we may feel a deepening reverence for the men who made it, and for the men whom it has made; and we may trust that in the years to come, as they roll forward, God may continue to help his servants to guide the fortunes of an institution which connects the frank religious fearlessness of the early days of Nonconformity with the frank, fearless religiousness of this present time. (Applause.) Attached to the shield of arms of Richard Frankland is a noble motto, which the heirs of Frankland's work might well adopt as their own, *Libera terra, liberque animus*; that is to say, Be the spirit of our College so liberal, frank and large, as ever to justify its place in this land "where, girt with friends or foes, a man may speak the thing he will," and where, in consequence, "freedom broadens slowly down, from precedent to precedent."

The Rev. Dr. DRUMMOND, who was warmly cheered on rising, said: Mr. Mayor, my Fathers and Brethren in the studies of Manchester New College, and all Friends of the College who are here assembled,—Mr. Gordon, in his most interesting narrative, has traced the pedigree of our College from days which, in some respects, we cannot but call days of dark and sanguinary superstition; and I think the result of that narrative ought to be to brace up all our hearts afresh, to fill them with thankfulness that such great victories have been won in the cause of religious liberty, and to strengthen our resolution to hold fast those great privileges which we have inherited, and to hand them down

untarnished to our successors. (Applause.) I have been asked to undertake, this evening, the difficult task—a task rendered doubly difficult by the noble sermon which we listened to this afternoon—of setting before you, in outline, the fundamental principle of that life which has pervaded the Nonconformist Academies whose heirs we are, and which I trust animates us at this day. Mr. Beard was obliged to remind you that this was a thrice-told tale, and if I fall into some unavoidable repetition in touching once more upon this great theme so closely connected with our meeting, I am sure you will pardon me, and will not feel distressed in having your minds once more turned to this important and stirring subject. (Hear, hear.)

Now, in forming an estimate of the life and function of Manchester New College, I think it is clear that we must go beyond the exclusive characteristics of our own Academies, and we must to some extent consider those qualities which we should find in all well-constituted Colleges. All Colleges aim at learning; we aim at learning under certain distinctive methods. But I think we may certainly affirm that the primary end in the foundation of the old Academies and of our own College, was not to become the representatives of any speculative principle, but, under the pressure of a practical necessity, to provide a solid University education for gentlemen who were excluded by the unjust intolerance of ancient times from the so-called National Universities; and therefore it has all along been the endeavour of the managers of the College to provide the very highest education which it was possible for our students to accept. Happily the time has come when the National Universities are no longer closed against any deserving students; and other Colleges besides our own have been founded upon a large and popular basis, so that the necessity out of which the Nonconformist Academies sprang has, to a large extent, passed away; and consequently in our own College we no longer retain the complete University curriculum, but have handed over the arts training to a College which has larger support and an ampler number of students than it is possible for us to have or to share in except by association with some more frequented institution. But, in making provision for our undergraduates, we have not forgotten the claims of learning. We still desire that they should come to us fully equipped University men, that they should study mathematics—which, as we heard just now, were laid under a ban in one of the Academies—as well as all other topics on which men of large and liberal culture are expected to be informed. In recent years we have even succeeded in sending a certain number of students, largely under their own choice, to Oxford and Cambridge; and for my own part, I hope that this larger association with the life of our country may become increasingly open

to our students, and that when they come to us to receive their special theological training, they will bring into our smaller circle something of that larger and more cosmopolitan life, of that greater width of thought and more extended sympathy, which men acquire amid the associations of a great national institution. (Applause.)

Returning, however, to the interior life of our own College, we are now distinctively a Theological College, and in Theology it always has been and still is our endeavour to give the highest and most scholarly training which it is possible to provide within the limits of time at our disposal. A slight conflict occasionally arises from the apparently dual end which necessarily exists in a Theological College. As communicators of learning, we think only of learning, and of training men to be good theologians; but as practically engaged in the work of life, as having before us young men who are intending to enter the Christian ministry, and who have not always the highest taste for scholarship, although they may have a profound love for their fellow-men and excellent qualifications for useful practical work, we are obliged to admit a different order of consideration. Having, then, these two ends in view, we occasionally find that there is some little conflict between them; and sometimes it is asked by those who are outside as well as inside the College, "What is the use of the variety of subjects and of the minute detail which we lay before our students?"

My first reply to that must be, that I think we are falling into a complete misconception when we ask what is the use of learning? I maintain that the intellectual impulse is an original impulse in our nature, and that the gratification of it is an end and not a means. (Applause.) We seek learning because *it is* learning; and we desire to *know*. (Hear, hear.) That should always be our primary end; and we should never be led astray from this by side issues. Where there is any subject which is really worthy of the human understanding, where there is any great topic of thought on which it is possible for us, by careful and patient research, to throw light, then, if we have properly constituted intellects, we shall spare no pains to reach a true result; and we shall be anxious to train our students to reach for themselves true results upon all those high subjects of inquiry. (Applause.)

But, at the same time, we may look at learning in another light; and we shall find that it does possess its uses. Glancing, first, at the present state of opinion, do we not all know how unsettled the minds of men are becoming; what an agony of doubt numbers of men have gone through, and are going through at this present time: how difficult they are finding it to remain upon the old lines, and how, as those old lines fade away from their sight, the great spiritual

realities which they represented are also fading, and they are entering the conflict of life with cold and desolate hearts, and without a chart to mark their way? For these men it is of most material use if you are able to give them such highly-trained intelligence, and such wide and true information, that they will be able for themselves to wrestle with their difficulties, and at last to trace out new lines of thought, and reconstitute in their belief the spiritual realities by which men have to live. (Applause.) It is largely through learning that great public revolutions in religious opinion have taken place, and the disintegration of the lower has been succeeded by the construction of the higher faith; and it is surely the duty of a Theological College to provide its students with such equipment that they can take their place in the onward march of thought, and help their brethren in the conflicts of the time. And, in the mind of the individual student, how rich are the rewards of careful labour! How often is it the case that, under the simple impulse of his conscientious sense of duty, he toils through what may seem at first some dry and dreary study, but at last, in the midst of the desert, he comes upon some verdant oasis where there are flowers of truth and waters of life with which his mind is refreshed, and which he could never have reached if he had declined the previous toil and weariness. Or he may seem to be climbing up some steep ascent, through a tangled thicket; he sees little of the way before him; he sees nothing of the world around him; and he knows not whither his efforts are tending; but at last he rises out of the thicket and finds himself on the top of some luminous peak, and he looks abroad over the great world, and feels that the glorious prospect confers upon him an almost infinite reward for the small pains and trouble that he has endured. (Applause.)

But if we are thus to seek truth for ourselves; if we are thus to toil through these weary paths in hope of our great reward, then we must be left in our freedom—(hear, hear)—freedom from all outward restraints. We must have no fear of being expelled from our College if we do not share the current thought; we must have no fear that we shall be looked down upon by our fellows because we follow our conscience; we must have no fear—and we must feel that no bribe is held out to tempt us—if we painfully struggle on in our lonely path, heedless whether any will follow, anxious only to be allowed for ourselves to behold the beauty of God. (Applause.) This freedom, accordingly, is extended in Manchester New College to Teachers and Students alike. Let me briefly explain the grounds on which our policy is based.

In the first place, we recognise a fact which is patent to all candid minds that in theological questions there actually exists a very wide variety of opinion,

and it is impossible for us any longer, with any feeling of honesty, to pretend that all the sincerity and all the godliness are on one side, and that there is nothing but the perversity of intellectual pride and heretical self-will on the other. We see that men are in earnest in their varying opinions, and accordingly we must leave the field open; and we feel that the only chance which the human mind has in this, as in all other subjects, of finally reaching the truth, is to be allowed to put forth all its powers unchecked by any interference from men—checked only by devotion to the God of truth, and by that conscience which forbids us to tamper with any doubt or to accept any conclusion till we have sincerely and humbly tested it.

And then there is another fact which we observe. It is this—that Theology grows. (Hear, hear.) The Churches have for centuries been fighting against this truth. They say Theology does not grow: it has been given once for all as a sacred deposit, which the Church has simply to preserve. But has the Church preserved it? It puts forward the claim of a changeless infallibility. What is the consequence? Is it that Christendom is united at this day, and that “all who profess and call themselves Christians,” and “love the Lord Jesus Christ in sincerity,” are agreed upon the same dogmas? On the contrary, Christendom is divided into East and West; Western Christendom is divided into Romanist and Protestant; Protestant Christendom is divided into sects without number; and all their striving to fetter the natural action of men’s minds, to stay the growth of theological opinion, has simply shattered the unity of Christendom—but it has not sufficed to tie down the free-born mind of man. (Applause.)

Again, setting this aside, we recognise the fact that other knowledge has grown, and Theology, even if it were unchangeable in itself, yet necessarily must change its relations to the surrounding world. You cannot place even Roman Catholic Theology in the same relation to science now that you could three or four centuries ago. Catholics as well as Protestants have to accept the Copernican astronomy, and many of the truths of geology; and although the Church has to some extent (though I think this point has been greatly exaggerated) opposed the advance of science, still it has been obliged to accept this advance; and, consequently, Theology has to observe its relations to surrounding studies, and to place itself under new conditions; and the accomplishment of this requires a progressive teaching of Theology itself, and free minds in order to readjust those relations.

But I think there is one other point which has always been clearly recognised at our College, and which, to my mind, is perhaps even more important

than those on which I have touched. It is this—that no man ever attains to the deepest religious faith unless he holds some truth which he has won for himself, and which therefore comes home with its whole power and meaning to his own mind and heart. (Hear, hear.) We all know that it is quite possible for men to accept with passive minds certain religious truths which are laid before them. They say that they believe them. They would be scandalised with the utterance of men who declared they did not believe them. But where is the proof of their faith? Examine their lives; examine the principles by which they are really animated; examine how far they are self-denying; how far they are filled with love to their fellow-men, and are ready to lay down upon the altar of conscience and of duty all their worldly advantages and privileges; and then too often you see that these accepted dogmas have never entered into their faith—they have only lain in their minds as a dead body of truth, but have never quickened them, and caused their souls to rise up out of their grave and enter into the kindling life of Christ. (Applause.) And so I say that the freedom of our College exists in order that we may win men to faith. And it *has* won men to faith. We do not all agree with one another. We hold our differing opinions; and we recognise the fact that, in the imperfect constitution of our intelligence, we *must* hold differing opinions; and, while we gaze upon the infinite truth, it must present itself in varying forms to our dimly-seeing minds. But what then? Supposing we have seen, however imperfectly, the form of truth for ourselves, and that it has filled our minds with a sense of its power and beauty; and supposing we have bowed down and worshipped before it; what if we are not all intellectually agreed? is there not faith there? and are we not more truly brothers while we kneel before these majestic forms of truth, presented so variously to our varying sight, and in the same spirit are prepared to surrender ourselves to them, and to obey the behest of duty wheresoever it may call us, than if, without this kindling spirit, we simply muttered over the same creed and worshipped at the same shrine? (Applause.)

Now, if this be so, does it not follow that however uncertain we may be in regard to the precise form of religious truth, still we do believe that there are deep and vital truths for men to know? And is it not one object of our College to find and to teach these truths? It certainly seems to me that it is so, and that part of our intellectual work is to shape for the present day, so far as we can, the form in which men can reasonably hold their religion? We do not seek merely to communicate methods of study and useful information. As teachers, I cannot think that we should be worthy of our post if we had no thought-out conclusions of our own; and if, while we laid varying opinions

before the young men who came to listen to us, we did not try as judges to sum up the evidence, and tell them how it appeared to us. That is, accordingly, our practice in every subject which we study. Of course, in so acting, we oblige no man to agree or to pretend to agree with us. We are pleased when students show signs of original thought, and when they are able to correct or supplement the thought of their professor. We do not wish to find our own lectures parroted in the answers of the examination room. We like to see that the mind of the student has been at work, that he has thought out his subjects, and has reached his own conclusions ; but still, as I have said, as teachers, speaking to men younger than ourselves, it is our duty, so far as we can, to help our students to arrive at their conclusions. This principle I must apply even to what is ordinarily called religious doctrine. The minds of men are deeply agitated on questions of religious doctrine at the present day. They are feeling that the old forms have changed. What shall they have in their place ? It is surely one of the foremost duties of a Theological College (and especially of one in which the teachers are expected to keep their minds freely open to the growing light of knowledge) to try to shape the thought of each succeeding age, to determine the form of doctrine which seems the truest now, and to cherish this,—as we cherish truths in other departments of study,—as representing to us, until we become better informed, those great truths which we hope sometime to see more clearly.

But you may ask : If this be so, then why do you not at once formulate your body of doctrine, and impose it as a test, both upon your teachers and your students ? I will give two answers. The first is, that common sense and common honour are infinitely better securities against any kind of abuse than any form of subscription or test that human ingenuity has ever devised. (Applause.) We know only too well at the present day how easy men find it to put their names to creeds which they do not half believe. We want nothing of this kind ; we want no half beliefs ; we want sound and whole beliefs. Another reason is that we cannot make any real or safe distinction amongst truths, and say that this truth is vital, and that truth is unimportant. (Hear, hear.) I know not where to draw the line. Every truth must be of value, but the truth which is of value to each man can be determined only by his own mental constitution, and by his own spiritual experience ; and although there may be a large body of truth which it would be desirable for us all to hold, still, as I have already said, that alone will be quickening, and lead men on towards a fairer and better life, which they have realised for themselves, and hold fast with the tenacity of personal conviction.

It is the truth, or even the half truth, which a man really believes that to him is vital; to another man it may be some other truth, or half truth; but, I believe, that no truth of God, though it be small as a grain of mustard seed, can dwell within a man's breast without its growing there, and shooting forth its branches, and at last spreading its shade over the whole of his mental being. Therefore, we welcome all students, to whatsoever denomination they may belong, or whatsoever may be their convictions, provided they can honestly say, "we *have* a religious conviction, and we come with a reverent desire to learn, with an anxiety to approach nearer to the truth of God, and to lay upon his altar the offering of our intellectual and spiritual powers."

In fine, the lesson which our fundamental principle teaches to every one of us is simply this—that we still know in part, but when that which is perfect has come, then that which is in part will be done away. And as we all move along our converging lines towards the central light, we shall also be approaching one another; and we shall be animated by the same wonderful hope that the time shall come when we shall see, face to face, and know even as we are known, and when the whole fraternity of man shall be bound together, not only (as, amongst small groups of us, it is now) in the unity of the Spirit, but also in the unity of truth. (Applause.)

The Rev. CHARLES HARGROVE, who was received with much applause, said: Mr. Mayor, Ladies and Gentlemen,—At an anti-slavery meeting of old times, more effective than any of the most eloquent appeals, used to be the putting forward of an escaped slave who might tell of his experiences and his sufferings, and so enable born freemen to appreciate the advantages of the freedom which they had always enjoyed and got accustomed to. It is somewhat upon that principle, I suppose, that I have been put forward to support this resolution,—I, who am bound to Manchester New College by no debt of gratitude, as others are, and by no tie of loyalty to an *alma mater*, I who have known, as few of you can have known, what it is to study Theology under restrictions as to the conclusions at which I might arrive. I have known what it was to read and study my Bible in fear lest the text should disclose to me some proposition which was contrary to "the faith." I have known what it was to argue, trying to be fair and truthful, but always bearing in mind that my argument must end in one conclusion, and in no other. I have known what it was to silence argument because I saw that, if I ventured further, I might arrive at a conclusion which would be wrong, and therefore "mortal sin." So, perhaps, I am a fit person to support a resolution in favour of the freedom of Theological teaching. There is much to be said on this behalf; and it has been said, nearly all already, that I could have said. I shall make bold to do what might be foolish presumption if

it came from myself alone—to offer some advice, both to the professors of Manchester New College and to you all, on the ground not of my own private opinion or experience, but of the words of the first Principal of the College, which I read the other night. These words are from a sermon preached by Dr. Barnes, 100 years ago. “Of all subjects,” he said, “divinity seems most to demand the aid of kindred, and even of apparently remote sciences. Its objects are God and man, and nothing which can either illustrate the perfections of God, or the nature, capacities, and history of man, can be entirely unimportant to the student of Theology. (Hear, hear.) But how extensive a field do these subjects open? Natural philosophy, in its evident sense, comprehending whatever relates to the history or properties of the works of nature in the earth, air, or ocean, has an immediate reference to the one; and to the other belong all that anatomy and physiology can discover relating to the body, and all that metaphysics, moral philosophy, history, or revelation declare concerning the mind.” And then he goes on to sketch out such a programme of studies as might appal the student beginning his course, and abash the man imagining himself to be a proficient; and he concludes: “But the peculiar and favourite studies of the clergyman should be those which more immediately belong to his own profession. To this all their studies should ever be subordinate; the central point to which all their pursuits should converge, and by which they should be continually directed, ought undoubtedly to be *the knowledge of the New Testament*. This is to be what medicine is to the physician or navigation to the sailor, his first and greatest object. Other studies may be of advantage to embellish the column, to compose its foliage, or adorn its capital; but this must constitute its strength.” I confess to you, ladies and gentlemen, when I read those words I was inclined to rebel against them. It seemed to me a little narrow—a little old-fashioned—this making the New Testament, one particular book of religion, the most important and central study. I was inclined to say that the successors of Dr. Barnes, in this age, would substitute for the New Testament the study of the philosophy or history of religion in general, and of all sacred books. It wanted but a night’s reflection from me to confess that I had been in error, and to see that this old-fashioned divine was indeed in the right. I have a friend who has been engaged for many years in the study of the cockroach. (Laughter.) I trust within a very few months that we shall have upon that subject a book from his pen which will tell us about it, what he has discovered, facts new and strange, and not insignificant in meaning. In this connection you smile, and certainly there is no harm in a smile; but I venture to say that no man of science will sneer at such a subject; and less still will any

man of religion, any man who reverences God as present in all his works, sneer at such a devotion. I confess for my part that I have shuddered as he has told me of some of the marvels of construction found in that "black beetle," at which I have often shuddered for quite other reasons. But, gentlemen, what I complain of is this—that while it is thought perfectly right and useful that a man of great learning and great ability should devote years of his life to the study of the cockroach, the study of the New Testament is considered to be one which is rather below a man of science, which is only fit for "ecclesiastically-minded" men, of narrow learning, and small abilities. "The only science of mankind is man," wrote the poet long ago, and corrected it into "The proper study of mankind is man." Be it one or the other, and the world seems to have accepted both, for these lines have become a common word in the mouths of all; whether you take it that the only science which concerns each and all men is knowledge of human nature; or that man's proper study, the study to which, above all others and before all other things, he ought to devote himself, is himself—I say that this the New Testament vindicates to itself—the study of all men. (Hear, hear.) For what is the New Testament? I do not plead for it as if it were a supernatural and divine revelation. If it be that, I should be inclined to say that there is no other study which ought ever to engross our attention, and that which is purely human and purely natural could, beside the divine and supernatural, only take so utterly inferior a place that we should look upon it with something akin to contempt. But I take the New Testament, in its very lowest aspect, as being that which undeniably it is, the earliest record we have of a religion which has been the most potent, the most wide-spread of any religion that has been developed during the history of mankind. (Applause.) And I say that the development of that religion, the development of it which must be studied above all in the New Testament, is a subject worthy of the highest and deepest study, and one which can only be studied to serious purpose by those who are free as you are. Take one instance in illustration of my argument. One gospel there is amongst the four which stands out from amongst the others with an individuality of its own that the others have not, with a loftier tone, with a peculiar doctrine. Who was the author of that gospel, what its history and purpose is, what its authority in and place in the development of Christian doctrine,—surely such questions are worthy of all attention. And, ladies and gentlemen, the matter concerns us all. Religion is not something, like any other science, which a certain number of men may usurp as their own province, and say, "This is our hobby; leave it alone if you like." The geologist may say, "I am

interested in geology ; you are not. Well and good ; I will study it, you leave it alone." There is no professor of theology who can so treat his subject. Religion it is which is common to all, and that which concerns religion ought to be the study of every man and of every woman as a central fact of human nature, even if no objective reality correspond to it. But take this subject, then, of the fourth gospel ; in what spirit should we approach it ? For its proper study we require learning, we require piety, we require judgment ; and these three things it were absurd if we were to claim as if they were our own, as if Manchester New College had a monopoly of judgment, and piety, and learning ; or as if we had that to some large extent that others have not. Gladly, thankfully, we acknowledge that throughout the whole Church these are to be found, and that men who are magnificent in their ability and in their learning have applied themselves to this study and have given us most valuable result ; but in one respect only have we the advantage over all others, and it is in that respect which makes all their labours of comparatively small account, for we are free and they are not. Others come to the study of this gospel, bound to the conclusion beforehand, that the gospel is the work of the Apostle John ; that the gospel is in its teaching distinctly Trinitarian, and opposed both to Arianism and Unitarianism ; bound to accept it as an historic, and as to some extent more or less, as an inspired and infallible work. Approaching the study so fettered, they may learn much and teach us much ; but in regard to what is most important as bearing upon the fundamental questions concerned, their conclusions can be of absolutely no value. Men may bring to it all the science of Theology they possess, all the wits and wisdom of which they are possessed ; but, inasmuch as the conclusion is a foregone one ; inasmuch as they start, before the study, with the conclusion at which they would arrive, all their learning counts for nothing. Their judgment, however sound, is unexercised ; and their piety can only be good to increase my piety, not to help me to a safe conclusion. We only can come to such a study—we, professors or students of the science of Theology in the Manchester New College, we ministers and members of free churches,—absolutely unbiassed, free to find in this fourth gospel as in all the New Testament, the doctrines which we ourselves disapprove—the Trinitarianism, if it be there, of the Athanasian creed—the Arianism of Dr. Barnes, or the Unitarianism of Priestley, or the Pantheism of Spinoza—we only approach it as men of science approach the object of their science, simply to study it with all the aids of learning, in order to discover the truth, welcome or unwelcome, favourable to our preconceived

theories or unfavourable. And, therefore, not merely from the point of view of one who has the post now of minister of one of those Presbyterian churches to which Manchester New College owes the freedom it possesses, but also as one who desires simply to know the truth, be it what it may—for him or against him—and particularly as concerns the New Testament; as one who desires the progress of *true* religion amongst us; as one who believes that the proper study of mankind is man, and, therefore, that the properest study is the noblest, greatest, most influential religion humanity has ever had, I cordially support this resolution, which re-affirms, after one hundred years, that which Dr. Barnes affirmed in his first sermon preached at the opening of Manchester New College, that this our temple of learning is dedicated “to truth, to religion, and to liberty.” (Applause.)

The resolution was then put to the meeting, and carried unanimously.

The MAYOR then left the Chair, and it was taken by Mr. BENJAMIN HEAPE, who called upon Mr. Darbshire to move a resolution.

Mr. R. D. DARBISHIRE said: Mr. Chairman, Ladies, and Gentlemen,—It is unfortunate that in this Manchester New College meeting we should not have had the speeches of some laymen. Laymen have always been amongst the foremost of the administrators of this College since it was founded. For a long time there were laymen in it. We might have heard a speech from an old student, Mr. Robert Philips, had he been well enough to come—(hear, hear)—and we might have had, in his accents, a renewal of our thoughts of another son of our College, Mr. Mark Philips’s, whose bold Nonconformity, whose ever-courageous avowal of opinions which in his day were thought to be discreditable, or even disgraceful, then shut men out of society. It seems that we have changed this, to some extent, already; but none of us, who were fortunate enough to have been brought up under the influence of speeches such as Mr. Mark Philips, and others of his class were accustomed to address to us in our meetings, can forget what the teaching of Manchester New College was to the laymen of our earlier years in this district. (Hear, hear.) I might go down through our lists. I see before me the Fieldens, the Turners, the Worthingtons, the Robberdses—all names deeply honoured in our memories. I can call to mind more recent associates,—Mr. Russell Scott Taylor, a dear fellow-student of my own, to whom the *Manchester Guardian* owed much of its later elevation, and the renewal of its influence;—Mr. Richard H. Hutton, for many years the editor of *The Spectator*, who has passed out from amongst our particular communion, but who still retains a loyal admiration for the principles of the College and a faithful respect for the

opinions of others. (Hear, hear.) I might challenge in his presence another able fellow-student of my own, to whom you who have read the *Guardian* for the last thirty or forty years, owe many debts of gratitude for culture and enlightenment,—Mr. Henry M. Acton ; and there is also Mr. F. Harrison Hill, who has edited the *Daily News* for many years, and who for a long period edited the *Belfast Northern Whig*. These are laymen who learnt in Manchester New College independent service, and have done it well. I must plead for more than memories. I must plead, in the presence of the governors of the College, and of its friends and supporters, that laymen might have still again the advantage of culture amongst those who are designed for the ministry. To me it is the secret of the reason why we have not more laymen to speak to us to-night, that by some unfaithfulness of our own we have allowed the influence on our young laymen to pass out of our hands ; and we are not now careful that our sons should learn interest and accurate thought and full knowledge in the higher matters of the Manchester College courses ; that they should learn the inspiration which comes of a habit of reverent training under such leaders as its Professors ; of intimate relationships with the men of dedication, old and young, the fathers and the brothers of their rising life, just at the time when they are passing from school into life. We have not, as a College, done our duty by our laymen, and, therefore, we feel the want of them now ; and you have no better layman to speak to you to-night than one whose whole work is that of the scribe and not speaking. But I have been forgetting myself in a view of things in which I take the deepest interest. I rose, Ladies and Gentlemen, to tender, in the name of the College, in the absence of Mr. Lupton, our late President, who is exceedingly sorry not to be here to-night, our very sincere thanks to the Mayor of Manchester, for his genial courtesy, and for his personal attention in the conduct of this meeting, and for his most liberal hospitality. Mr. Goldschmidt is an old friend of ours, and of every good work in this town ; and it is a pleasure to have the opportunity of offering to him, in the name of the College, and of ourselves, his guests, our heartiest acknowledgments. (Applause.)

Mr. DAVID MARTINEAU (London) seconded the resolution as one of the London members of the Committee of the College, and on behalf of friends from long distances.

The vote of thanks was carried by acclamation.

The MAYOR, in responding, said : I assure you, Ladies and Gentlemen, the remarks of our friend, Mr. Darbishire, went straight to my heart. I am one of the laymen who cannot speak—(laughter)—but still I believe that I can do some good to the cause, even though I may not be able to do much in the

way of speaking. (Hear, hear, and applause.) We have had to-night an intellectual feast which will last us for many a day; and it is to those gentlemen who have provided that intellectual feast that your thanks and mine are due. I regret very much the shortcoming in the earlier part of the evening. It was, however, I assure you, not exactly my fault. Only two hours before six o'clock I was informed that there would be 250 or 300 guests. Well, when I mention that, instead of that, there are some 500 or 600, I am sure you will exonerate me from all blame. (Applause.) Well, gentlemen, for another reason, no thanks are due to me. I assure you I am proud to be here this evening, and to have presided over such a gathering. (Applause.) My thanks are due to you for your attendance, and the good feeling you have shown towards me. (Applause.)

This concluded the proceedings, and the company dispersed.



THE VISION OF FAITH.

“And Jacob awaked out of his sleep, and he said, ‘Surely the Lord is in this place : and I knew it not.’ And he was afraid, and said, ‘How dreadful is this place ! This is none other but the house of God, and this is the gate of heaven.’”—*Genesis* xxviii., 16, 17.

Two points of the highest interest in connection with the history of religion seem to be fully established by modern research, namely, the permanence of religious belief, and the mutability and growth of the forms through which it is expressed. Formerly, men supposed that there must have been a primitive revelation, and as, in speaking of revelation, they thought only of the perfect Giver, they assumed that it must have been absolute truth, and that all the subsequent errors of men were mere corruptions of pristine knowledge. We are now learning to see that in every case of revelation we must consider the recipient as well as the giver, and that the revealing thought of God, though always pointing towards absolute truth, may yet slowly unfold itself in the human mind, and clothe itself in transient forms such as the intelligence of successive ages may be able to grasp. In order to illustrate this position, we need not travel beyond the pages of the Bible. If, with open mind, we compare the idea of God in the early chapters of *Genesis* with the saying that “God is Spirit, and they that worship him must worship him in spirit and in truth,” do we not feel that the two conceptions are separated by an immeasurable gulf, and that the latter has reached a sublimity and comprehensiveness which would have been quite unintelligible to the rude nomads of earlier times ? Indeed, we know that it was too exalted for the mass of men even at the time when it was uttered, and that the Christians, with their assertion of a universal Spirit before whom all partial and local gods must disappear, were regarded by the populace as atheists. But was there, then, no revelation in the lower view, and are we to say that, because it was mingled with error, it contained no word of God, and spoke with no awful and uplifting tone to those who gazed with the inquiring eyes of an infant race upon this mysterious

world? Was it not, then, true that God walked among the trees or whispered in the evening gale, or stretched his bow upon the cloud, or confounded the devices of arrogance and guilt, simply because his presence and his righteousness could not be understood unless they were exhibited to the imagination in an anthropomorphic dress? If the conscience was awed, if the spirit was subdued and elevated, if there was a glimpse of something higher than the vulgar thought of every day, then can we not trace the Spirit of God throwing gleams of revealing light upon the objects of nature and the hearts of men?

The story of Jacob's dream affords a beautiful illustration of these remarks. Whether we regard it as history or as poetry, it shows how men are led by the experiences of life into secret, often unexpected, converse with God, and receive visions and revelations of the Lord which lift them to a higher level, though at the same time these revelations flow down into the moulds of the accustomed thought. Jacob had been driven forth, through his plotting selfishness, an exile from his father's home. As he trudged on alone, the sun set, and he lay down beneath the angel-stars that watched over him, thinking not of God, or perhaps supposing that he had left him behind in the old settlement, and bent only on getting such comfort as he could for his weary limbs from a bed of stone. But as he slept, he dreamed, and the higher soul awoke within him. He felt, as never before, that God was with him, and the stirrings of a wonderful and world-wide destiny began to beat in his heart with the power of a divine promise, "In thee and in thy seed shall all the families of the earth be blessed." Surely this was a moment of revealing, a flash of light breaking through, though it could not wholly disperse, the limiting mists that hung around the patriarch's mind. He was filled with dread as unfamiliar tones fell upon his inward ear, and troops of angels seemed to pass between him and heaven. Yet in that first lonely conference with God his old character appears, and, instead of surrendering himself with a glow of self-renouncing love, like his descendant Paul in answer to another vision, he tried to make a bargain with the new-found leader of his destiny. He knew now that in some mysterious way God could attend the steps of the wanderer, but he could not yet shake his thought free from the limiting conditions of place and time, and he transferred to God what was true only of his own experience. To him the hour and the spot must for ever remain sacred; but he fancied that the sacredness was really in the place, that God was there rather than elsewhere, and perceived not that the gate of heaven was within him, that the house of God was his own soul, and that the angels of God ascended and descended, not upon special portions of the earth, but upon the son of man. Centuries had to roll away while knowledge slowly grew and

thought climbed to greater heights, before the truth could be uttered and believed, "Neither in this mountain nor in Jerusalem shall men worship the Father;" God "is above all, and through all, and in all."

It is curious how the limited notions of ancient times have lingered on in popular teaching, and a rude anthropomorphism which for centuries, I might almost say for thousands of years, has been quite foreign to cultivated theology, too often passes current as a part of Christian doctrine. I cannot but think that much of modern scepticism, and especially among scientific men, has sprung from this source, and is due not so much to the perversity and narrowness of theologians, as to the popular ignorance of theology. It is quite touching sometimes to read an account of the purely pagan conceptions which have been fostered in childhood, and abandoned in later life at the bidding of science, sometimes in exchange for the higher thought of Christianity, sometimes for blank denial, or a doubt that will not venture to return an answer to its own questionings. It is true that God is spoken of as infinite, but he is often conceived as finite, and pictured in the mind as a colossal man, who, from some fixed position, presides over the well-contrived machinery of the universe. The empty thought of the infinite makes less impression on the imagination than measured magnitudes of vast dimensions; and when science loosens the stable earth and sends it rolling as a tiny ball in the midst of a universe where the imagination can only faint in prostrate helplessness, the most colossal man fades from the mind as an inadequate dream, and our Bethel appears too mean and trivial to hold the undiscovered cause of all. Yet, if we are wise, we shall reject only the limiting forms of our ignorance, and retain the positive truths which we had reached. The stones of the mountain, the silent gleam of stars, are not less sacred because we cannot go from the spirit which they enshrine, or flee from the presence which smiles upon our weariness and shows us the way of duty. To me, whose happy lot it was to be trained in a more spiritual school, and who never, so far as I can remember, thought of God as in the human or any other shape, or as carrying out his designs by the external art of a statuary or a mechanic, it has seemed all along that science, while modifying subordinate details, has been confirming step by step the highest vaticinations of religion. For what has religion taught through the noblest forms, first of Jewish and then of Christian theology? Is it not that God is the infinite Spirit, the one ground and source of all things, the pervading force that fills every part and holds the whole together in a connected system, and that thus the universe is an expression of his eternal reason? Has, then, science discovered that there are several dis-

cordant universes governed by conflicting forces and incompatible designs? Has it proved that the world is without law, and dominated by the caprice of chance? And has it enabled the human mind to acquiesce in a panorama of empty and ever-shifting phenomena, which are connected by no rational bond, and express nothing permanent behind them? Quite the contrary. Whether we cast our eye over the realms of space, or imagination, guided by the torch of science, gropes its way back into the dim eternity behind us, we meet with growing evidences of unity and order. It was a magnificent generalisation which extended the law of the falling stone to the moon and the planets; but the astronomer has forced his way still further, and research only confirms the suspicion that gravitation is universal, and that the teeming multitudes of stars are all moving in obedience to the same comprehensive rule. What a marvellous sensitiveness of mutual sympathy and dependence is thus imparted to the whole system of things. We cannot take a step without sending a tremor, infinitesimal it may be, but quite real, from star to star. Then how wonderfully are we all folded in the same light. It has of course been always known, though its significance has not been fully appreciated, that light reaches us across the stellar spaces. We are thus brought into actual contact with bodies which are separated from us by countless millions of miles, and we perceive that one of the most familiar facts of earth belongs no less to the most distant heavens,—or shall we not say “belonged,” for some of the wavelets that will break upon our eyes on the next starry night set out on their journey hundreds, perhaps thousands, of years ago; and through all the intervening space they have tossed their crests as they rolled on with inconceivable velocity. Taking advantage of some of the laws of this light, men have pushed their researches further, and inquired into the chemical composition of sun and stars; and so far we have reason to believe that the chemistry of those distant masses is the same as the chemistry of the earth. When we turn to what I may call the antiquities of science, we find the same truth. The records of the past condition of our globe have been to a certain extent unfolded through the prior assumption that the laws which exist now existed formerly, and we accept speculations which it is impossible for us to verify, on the ground that this is a reasonable assumption, and that the conclusions to which it leads present us with a coherent and rational system, which it is possible for the mind to accept with satisfaction. In all this, then, has science banished God, and shown us that everything is common and profane? No; it is enabling us to rise from our grovelling paganism into the grandeur of ancient faith, and to lift up eyes of adoration that are filled with an unspeakable awe

and wonder. This is precisely what our hearts have said, and we feel all the more how holy is this place, how holy is this universe, wrapt in the eternal thought of God, and showing forth in every part his changeless will. In all this, science is but proving through its own methods of observation what was long ago asserted on the *a priori* ground of the unity of God, confirmed even then by such knowledge of nature as had been gained. To cite only one instance, listen to the statements of Philo the Jew. He says, in his own figurative way, that equality, the mother of justice, has ordered all things well, things in heaven and things on earth, by immovable laws and ordinances; that there is an invisible bond of unity by which the parts, locally separated, are joined in one; there is an everlasting law which stretches from the centre to the circumference and from the extremities to the centre, constituting a bond of the universe that cannot be broken; the cosmos is like a vast city, with its well-ordered government and duly subordinated authorities, with one polity and one law, and it was so constituted that it might be a perfect work, worthy of the Creator.* Thus, then, Jacob's dream has only burst its limits, and everywhere the angels troop to and fro, on the wings of the morning or in the pomp of sunset splendours, in the heaving ocean, the slowly crumbling mountain, the sighing forest, or the waves of light that tremble in solemn silence from the midnight sky; and we need only pure hearts and ears to hear their joyful hymn, "Heaven and earth are full of the glory of God."

But there is another testimony beside that which has been slowly wrung from nature by persevering investigation. It was not through study of the surrounding scene, but through retreat into his own lonely heart, that Jacob discovered the presence of God; and to this day it is only when we meet God in the still chambers of the conscience and the spirit that we are drawn to him with the glow of personal trust and love. Before the unmeasured vastness of nature we are stricken almost with dismay, and, overwhelmed with a sense of our insignificance, we cry that we can know nothing of a Being infinitely transcending our thought, and we recognise naught but mystery, a power too remote and impenetrable for us even to dare to worship. But when we retreat into the smaller world within, we find that God is no less there than in the boundless magnificence of the sky. In truth small and great belong only to the relations of our thought, and have no existence for Him. The sun and the dewdrop are shaped by the same law, and not a sparrow falls without the impulse of the same force that determines the sweep of stars. And so our

* These statements are taken from various passages in his works.

relative insignificance cannot cut us off from God. A human brain is as wonderful and mysterious as a solar system, and we are not only encompassed but interpenetrated with that divine power which throbs in the light of constellations, and through millions of years has cooled and shaped the fiery globe into this fair earth on which we live. "Surely the Lord is in this place," and it is no longer strange or incredible if, on entering the fields of consciousness, we recognise the presence of a Spirit higher than our own, printing unchanging laws upon our minds, and revealing a righteousness, and holiness, and love, which, except to the awakened soul of poetry, the cataract and the storm have never chanted, and whose voice is dumb amid the music of the spheres. These, with the persistence of their inward light, with their heavenly beauty, and their calm authoritative command, are as truly an expression of the eternal Spirit as gravitation is of the eternal Power. Before these we are in presence of the light which has struggled with the darkness of men since the dawn of human history, which has flashed in the minds of prophets and dwelt with serene constancy in Christ, which has shone like stars in great and beautiful souls, and comes, as with the descending footsteps of angels, to you and me, bringing tender words of divine promise and entreaty. And now we dare to worship, and to pour out our hearts to the God of our lives.

Such, I think, is the abiding witness of God when we calmly wait upon his will. But amid the multitude of outward things we are apt to become oppressed and worried; our sun sets, and drowsiness falls upon our higher nature. Our spiritual life, accordingly, is exposed to fluctuations; and there are times when we hear the divine voice more distinctly, or are even startled, like Jacob, to find that we have been sleeping beside the gate of heaven. We may glance at one or two of these occasions.

The consciousness of sin is an enduring element of religious experience, and calls forth the words of confession and the prayer for pardon. But generally it slumbers, as it were, in the background of our feeling, and only now and then, whether through some more heinous lapse or simply from an awakening of conscience to the ever present facts, it starts forth and wrings the heart with a sense of ill-desert in presence of violated law. Then we fling away the conventional pleas that have flattered us with lies, and in lonely anguish we hear the verdict of the holy and omniscient God. Oh, well for us then if we accept our shame with no sense of mortified vanity, but with pure sorrow for the irrevocable wrong, and seek for renewal, not that we may strut about in the pride of righteousness, but that we may do God's will with a holy simplicity of mind. To *this* confession and prayer how wonderful the answer. Feeling ourselves cut

off by our unworthiness from all approach to the divine love, lo! we discover the mystery of love, which never stands aloof, but takes our poor wounded hearts, and asks only for our trust. And then we grasp our pilgrim staff again, and go on our way in humility and peace.

Again, there are times when the inward voice seems clearly to call us to an unexpected duty. It is not that our ordinary faculties of judgment are suspended, or that we are led blindly in a way which our judgment does not approve, but that we see a new and trying duty which no one else sees for us, and which we could avoid without any blame from our fellow-men. Such perceptions come to us in our higher moods, and we feel that we pass behind the veil, and commune with God. We accept the duty from Him, and commit ourselves, for its accomplishment, to his power and love. It has been in obedience to such calls that the triumphant march of human progress has been accomplished. The worldling has laughed while the martyr has bled; but the world's guilt and wrong have been battered and shaken by men who listened to the inward voice, and were not disobedient to the heavenly vision. And still the world's hope is in those who watch for more angelic tones than the shallow scoff of an unspiritual knowledge, and, counting not their lives dear unto themselves, turn into a duty whatever God may speak to their solitary conscience.

The emotions, then, that glowed in the heart of Jacob are not extinct, like some cold volcano, the forlorn witness of a hot and strenuous past; rather have they burst their bounds and poured their warm blessing upon all the families of the earth. Our vision has widened into immensity: our feeling of God's presence has lost its exclusiveness. Of him, and through him, and to him are all things; and wheresoever we may be we may still exclaim, "Surely the Lord is in this place," "This is none other but the house of God, and this is the gate of heaven."



FREE TEACHING AND FREE LEARNING

IN 1786.

A DISCOURSE

DELIVERED AT THE COMMENCEMENT

OF THE

MANCHESTER ACADEMY,

SEPTEMBER XIV., MDCCLXXXVI.

BY

THOMAS BARNES, D.D.

A DISCOURSE.

GENTLEMEN,

IT is not easy to imagine a higher object than that which has given occasion to your present meeting. You have established a Seminary of LIBERAL EDUCATION; and you wish to celebrate its commencement with a public testimony of honour and affection.

From an intimate knowledge of the motives which have given birth to this Institution, I will venture with full confidence to assert, that it is not merely the ardour often felt, in sanguine spirits, upon the opening of a new scheme, which has inspired your zeal and drawn together an assembly so numerous and respectable. You have thus far acted, and you will continue to act, in this important business, under a strong conviction of the greatness of the end you have in view, and under the impulse of warm and generous feelings for the best interests of mankind.

These interests, in their highest and most extensive sense, you consider as in no small degree concerned in the prosperity of a scheme, the avowed aim of which is to hold out the advantages of Liberal Education to the several orders of civil society. Every motive which can connect you with the rising generation will here come into vigorous action. Are you members of the Great Community of mankind? Are you, as Britons, anxious for the preservation of your liberties and laws? Are you, as Parents, still more tenderly united to those whose happiness is dearer to you than your life? Are you, in a still higher character, as Christians, affected for the honour of Religion and the good of immortal souls?—What object can appear to you so great, so momentous, as EDUCATION? Upon what occasion will you feel an interest so strong, as when you are thus called to sanction by your presence, and to support by your exertions, an Institution which you have established, with the hope that it will contribute to convey the blessings of knowledge, of liberty, and of religion, to your fellow-men, to your fellow-citizens, to your families, to generations yet unborn?

Respecting the influence of education in forming the minds and manners of men, there can be, among men of reason, but one sentiment. He who shall affect to consider it as having little power must be among the weakest, and he who is indifferent to the application of that power, must be among the worst of men. We deny not the original differences of minds, as they come from the hand of the Creator ; but we contend that the far deeper and bolder lines of distinction are drawn by early culture.

This position it will not be necessary to prove by serious argument. You acknowledge, you feel its truth. A few splendid instances may perhaps be found of those who, in spite of every seeming disadvantage, have risen to eminence in wisdom and goodness. And, alas ! too many sad examples evince that those who have apparently been surrounded with every means of mental cultivation may be ignorant and abandoned. But perhaps even these instances, if fairly examined, would not be found to contradict, so strongly as may at first appear, our general principle. Or, if they be without examination admitted as glaring exceptions, how few are they in comparison with those which establish, with evidence which nothing can oppose, the plastic nature of education, and its influence in stamping upon the mind its present, its everlasting character !

But if it be unnecessary to *prove* this sentiment, it may not be an useless entertainment to turn our eyes for a few moments to some striking instances, by which it is *illustrated*.

To what cause but Education shall we ascribe that peculiar cast and air, by which the several orders of society are so strongly marked, and which, by combining with the uniformity of common nature and national resemblance the varieties of peculiar and professional character, agreeably diversify the scenes of cultivated life, and constitute at once its beauty and its enjoyment ? But perhaps the illustration may appear to greater advantage in still larger bodies of men. To what other influence shall we ascribe that national character, which is more or less visibly impressed upon every country ; but most strongly upon those which, having less intercourse with other nations, are left open to the uninterrupted operation of those causes by which human nature is affected ?

Observe the abject servility of men educated under the debasements of despotism or superstition ! Contrast with this the manly spirit of those who have been born under the auspices of freedom and of reason. Survey the same country in different periods of its history. Turn your eye to ancient Greece, the seat of liberty, the nurse of arts, the theatre of glory. Compare these characters with those by which it is now degraded.

To what cause do you, my countrymen, owe that high-born spirit, that

generous scorn of servitude, which animate your bosoms, by which your isle has been so long distinguished, and by which it has been rendered the abode of arts, of commerce, of science, and of happiness! Is it to your soil, to your climate, or to any skyey influence, that you owe this spirit? But other countries, under the same sky, and with external circumstances nearly similar to your own, are marked with a far different character.

No, you have been educated in Britain, and you have from your earliest infancy imbibed that noble invigorating spirit. It has been infused and cherished by the conversation, the writings, the manners of those around you; by the monuments of your ancestors, by their history, by their anniversaries; till at length the sacred principle has pervaded all your soul, and has stamped upon you a distinguishing, an indelible impression—an impression which you are solicitous to convey to your posterity; and which they, under the same influence, will hand down, as a glorious entail, to future generations.

I have been led to this illustration by the nature of the plan which you are now establishing. Educated in the principles of liberty, civil and religious, and deeming those principles essential to every higher interest of man, you have wished to form a Seminary of Education, which shall breathe the same spirit, and which shall thus serve, in the most effectual manner, the cause of truth and goodness. Hence, you have formed your institution upon the most liberal and generous basis, guarded by no jealous subscriptions, and open without suspicion or fear to all who wish to enjoy the advantages of science unfettered and free.

You regard it as your duty, you demand it as your birthright, you glory in it as your privilege, to judge for yourselves on every subject of Science, and above all of Religion, and to act according to your own convictions; you consider the Great Head of the Christian Church as the sole lawgiver and judge of men; you appeal to his word, as the only infallible standard of divine truth; and you worship the Father of spirits according to the dictates of your own conscience. Upon these broad and noble principles you maintain the cause of religious freedom. With the calmness and temper, but at the same time with the firmness and constancy becoming such principles, you stand fast in this honourable cause; a cause for which the best blood of your countrymen has been shed; a cause which it is real glory to defend; and from which none can shrink without cowardice and infamy. Yours is not the cause of any party. You rank yourselves under no distinguishing name. The liberty which you claim for yourselves you extend with equal latitude to others. The burden to which you will not submit you will never impose. You plead for the equal, universal dominion of reason, of conscience, and of truth. To these great

interests alone you consecrate this Seminary. If these be promoted your first, your highest hope will be accomplished.

Education at large, considered with respect to its general objects, plan, and influence, opens too wide a field for our present investigation.* The advantages of LIBERAL EDUCATION upon the principles already mentioned, to young men destined for the several departments of SUPERIOR LIFE—I mean for those departments which are raised above the drudgery of servile labour—will afford ample scope for our present consideration, and will, I assure myself, engage, because it will so well deserve, your serious attention.

I shall not be mistaken in the object I have here proposed—I shall not be understood by any person as wishing to exclude the poorest and lowest of mankind from the blessings of knowledge. The principles before asserted respecting the native privileges and equal liberty of all men will prevent any such interpretation. Away for ever with the ungenerous thought of dooming so large a portion of the human race to darkness! It can be the wish of none but of the abject friends of despotism and superstition—and in them it is consistent. May success attend every well-meaning endeavour to diffuse important wisdom through every order of the community, and to bless the cottages of the poor with those illuminations of truth and righteousness, by which poverty may be cheered and labour sweetened, by which human nature may be ennobled and immortal happiness extended.

But Liberal Education, upon the scale we have before us, cannot possibly be enjoyed by all. It can only reach to those whose time and fortune and future prospects give them leisure, ability, and incitement to the acquisition.

In your PRINTED REPORT† you have professed your intention to be, “*To establish a plan affording a FULL AND SYSTEMATIC COURSE OF EDUCATION FOR DIVINES—and preparatory instructions for the OTHER LEARNED PROFESSIONS—as well as for CIVIL AND COMMERCIAL LIFE.*” Let us pursue this division. And let us consider attentively the importance of such provision as you are now making for the education of DIVINES—for those intended for the PROFESSIONS OF MEDICINE and LAW—and for those who are to fill up the offices of CIVIL and COMMERCIAL LIFE.

1.—FOR THE EDUCATION OF DIVINES.

The usefulness of an order of men devoted to the interests of religion no rational friend of those interests will call in question. By the Christian, who

* For a judicious discussion of many of these points, see Dr. Kippis's excellent sermon in favour of the New Academical Institution at London.

† See the Appendix No. I. containing the Report of the TRUSTEES.

derives his faith from the New Testament, it will in general be immediately acknowledged ; for this order of men is there appointed. But, upon the principles we have already maintained, it is of unspeakable importance to the interests of religion that those who are to be the assertors of its truth, the guardians of its purity, and, under God, the instruments of its power, shall feel its noblest influence upon themselves, that they shall study its doctrines free from the control of human decision and authority, and that they shall with all simplicity follow wherever truth and reason point the way. If the cause of Christian liberty be dear and valuable in your esteem, you must regard the education of your ministers in the principles of liberty as proportionably important ; for upon them will the support of that cause, I had almost said, principally depend. Nor will I retract the word. For where have we known that cause to flourish, in any respectable degree, where it has not enjoyed the patronage of wise and able advocates in the sacred profession ? What character in life is more truly venerable in every church and among every denomination than that of a serious, active, consistent Clergyman ? Where have we known any of this description who has not enjoyed general respect and honour, who has not been numbered among the truest friends of all that should be dear to man ?

You will bear with my honest triumph upon this subject. With pride and pleasure I magnify my office. If it has not, among us, what to many would appear to be the highest recommendations of a profession, the rich emoluments, the splendid titles, the sacerdotal dignities, which are elsewhere to be found, it has all that Christianity bestowed in its first and purest age ; it has all that can endear and ennoble it to a well-disposed mind ; it has the opportunity of dispensing inestimable blessings to mankind ; and it has in general annexed to it the frugal competence and the unbought honour which to a good mind are sweet and sufficient.

In every situation of life the first and greatest object of education is the discipline and formation of the heart. The noblest character we can sustain is that of the offspring of God. To please him is our highest duty. To be approved by him is our only happiness. To this grand point, then, should the education of every person, whatever be his rank or destination in future life, be primarily, and in all its stages continually, directed. Without Piety, all the accomplishments of manners, all the attainments of science, and, if we may be allowed that expression, all the recommendations of lower excellences, and even of secondary virtues, would be of little avail. The firmest guard of good principles, the richest source of true happiness, the fairest ornament of elevated character, and, I will add, the necessary meetness for future felicity, would be wanting.

If this be true of all persons of every rank and office, it is still more true of those who are destined for the sacred function. To them the spirit of religion is necessary to every end of their profession, to respect, to enjoyment, to usefulness. Destitute of this divine principle, where shall they find motives sufficient to animate or to sweeten their labours? Duty will be a toil, and devotion a drudgery. Their conversation will want the seasonings of goodness. And the coldness of every service they perform will chill those better affections which it was their part to have kindled and kept alive in the bosoms of their audience.

But Piety alone, however sincere, however fervent, will not insure to a Minister of Religion respectability or success. It must be regulated and assisted by knowledge; and it will be fashioned as to its complexion and form in no small degree by the kind and extent of that knowledge with which it is attended. Let us not despise well meaning ignorance. Let us do honour to the rude but honest effusions of a sincere heart. But in the Public Teacher of Religion you justly expect a furniture, a cultivation of mind sufficient to add lustre to his other treasures, and to qualify him to be not only a burning but a shining light in the sanctuary of God. Upon this subject there will be among us no difference of opinion. That a Christian Minister should be possessed of wisdom, as well as of worth, none here will call in question. With those who decry human learning we decline all controversy. Their reason is obvious. Illiterate themselves, why should we wonder if, like the Vandals of old, they endeavour to destroy all the monuments and honours of literature in others. Nor will we seriously attempt to combat those wretched sophistries of superstition, or those miserable abuses of scripture, by which they attempt to defend a sentiment so degrading to human nature, to its great Author, and to Him who came into the world that he might enlighten and bless the nations.

It is, then, a point of great importance to provide for students in Divinity among us the means of various knowledge, and to open to them the stores of ancient and modern literature. Of these none will be without its use, and they will all unite their influence in enlarging, polishing, and strengthening the mind, and in qualifying it for a better acquaintance with its peculiar and professional studies. For it is with me a point of unquestionable truth that a good acquaintance with general science is useful, not only in giving vigour by the variety, pleasure by the resemblance, and advantage by the contrast of different subjects, but even in illustrating, explaining, and applying those subjects which by our profession we are called upon peculiarly to cultivate.

Of all subjects DIVINITY seems most to demand the aid of kindred and even of apparently remoter sciences. Its objects are GOD and MAN, and nothing which

can illustrate the perfections of the one, or the nature, capacities, and history of the other, can be entirely unimportant.

But how extensive a field do these subjects open? Natural Philosophy, in its widest sense, comprehending whatever relates to the history or properties of the works of Nature in the Earth, the Air, the Ocean, and including Natural History, Chemistry, &c., has an immediate reference to the one; and to the other belong all that Anatomy and Physiology can discover relating to the body, and all that Metaphysics, Moral Philosophy, History, or Revelation declare concerning the mind. But here again the field still opens upon us. For History, as well as Revelation, demands the knowledge of Languages; and these, again, of Customs and of Arts, of Chronology and Manners—the stream of science still branching out into more and wider channels. And to the highest finishing of the mind are necessary those subjects which belong to cultivated Taste, which regulate the Imagination and refine the Feelings, and which give correctness to vigour and eloquence to strength.

Of all this various range of science, let us not imagine that any part is improper or without its use. Every part may with great advantage join its influence in forming the accomplished and useful Minister of Religion.

It is, indeed, not only a truth, but a truth of unspeakable importance, that the peculiar and favourite studies of a Clergyman should be those which more immediately belong to his profession. To these, all other studies should ever be subordinate. The central point, to which all other pursuits should verge, and by which they should be continually directed, ought undoubtedly to be the knowledge of the New Testament. This is to be what Medicine is to the Physician, or Navigation to the Sailor, his first and greatest object. Other studies may be of advantage to embellish the column, to compose its foliage, or to adorn its capital; but this must constitute its strength. In a finished edifice, it is to be wished that the shaft of the column may be strong, and that its ornaments may be beautiful.

Education, upon such a scale as we have now imagined, demands the aid of numerous and distant sciences; none of which can be omitted without narrowing, in some degree, a system which, to be perfect, ought to be as various, as extensive, and as full as possible.

To this plan of education for Divines, different objections will probably be made. Some will mention the time and the expense necessary in passing round so large a circle.—And if the object were to make our student an adept in various sciences, at once a profound Mathematician, a deep Civilian, and an able Chemist, the objection would be strong; for any one of these would singly

require more time and attention than a Clerical student can spare from more necessary studies. But that more general acquaintance, for which alone we plead, and which is sufficient for all the purposes above-mentioned, will be attained with comparative ease by a young man, such as alone we wish to find intended for the sacred function, regular, diligent, serious, and frugal of his time. To render the expenses of such an education easy to young men of narrow fortunes, but of promising genius and dispositions, is one great object of your Seminary—an object which, by the generous exertions of the friends of religion and good learning, you will, I doubt not, be able in a good degree to accomplish.

But there is another and, in the opinion of some, a much stronger objection against the plan we have chalked out. A taste for knowledge thus diversified and improved will, they apprehend, induce a turn and habit of mind little accommodated to those situations into which so many Ministers among us must necessarily be cast in future life. I feel the force of this difficulty; and if this effect did necessarily follow from this cause, the objection would be insurmountable. For whatever tends to unfit the Ministers of Religion for the most obscure and unlettered congregation, or even for a comparatively limited and scanty emolument, so far defeats the great purpose of their office, and renders them, at once, useless and unhappy.

But I am not staggered by this objection. For if the spirit of Religion, the humble, self-denying, active spirit of Christianity, be but strongly felt, this effect will not follow. Where the refinements of taste have been kept in due subordination to the piety of the heart, where the sense of duty, the love of God, and its amiable offspring, the warm desire of doing good to men, have been kept alive, as the first and strongest passions of the soul, this inconvenience cannot exist. In the most private situation, such a mind would find opportunities both for mental cultivation and for active exertion, and from both these for exalted self-enjoyment. Let him but once consider it as his highest honour to serve God and his generation faithfully in whatever situation Providence may have placed him—let him but be persuaded that the minds, even of the plainest people, are susceptible of the noblest culture and improvement—let him, under this impression, so far overlook the coarseness of unpolished manners, as to receive, with pleasure, the sterling sentiments of honest nature, in their rudest dress—in one word, let him but enter upon his office with this principle, if called into a desert, to cultivate and adorn it as much as possible, to step beyond the common and meagre forms of public service, to associate with his hearers, by prudent condescension to inspire their love, tempered with that dignity which shall command respect—let him but do this, and I will pledge myself for the

consequences. He will find, in the plainest of his people, minds possessed of great and generous sentiments, and capable, like the diamond, of being polished into amiable excellence.

If many Clergymen in such situations are disgusted and unhappy, if in consequence they become indolent and useless, let us not ascribe their complaints entirely to their situation. If they are dissatisfied without the delicacies and the elegancies of life, if they sigh for luxurious ease and literary refinement, surely they forget—alas! it is to be feared they have never properly felt—the first, the highest end and object of their office. The means of usefulness, and consequently of enjoyment, lie much in our own power. The Minister of Religion, who endeavours thus to render himself active and estimable in his situation, whatever it be, will secure to himself the purest satisfactions, nor will he want respect and honour in some measure proportioned to his exertions and his merit. If silent merit sometimes lie hidden in obscurity, is it not too often because it remains in obscurity and does not speak in those useful energies for which such a person seems to be peculiarly qualified, for which the circumstances of the world so loudly call, for which the Ministerial office was appointed, and from which it is to derive its highest character and consolation here, as well as its noblest reward hereafter?

Permit me here to offer a remark concerning the object and influence of education with respect to young men of every class, into which I have been led by the preceding observations.

One great, perhaps the greatest, excellence of education is to keep up a constant spring and energy of mind, to maintain that brisk and regular movement of its various powers, which shall preserve their current vigorous and clear. On the other hand, perhaps the most fatal error which can be committed is to suffer the mind to become lethargic and languid, to lose its tone and spirit, and to stagnate in inactivity and softness. Indolence rusts the most splendid talents, and blunts the edge of the sharpest powers. How little has ever been done for the honour of God and for the good of men by cloistered dullness? On the other hand, what has not been achieved by a bold and persevering industry? It has supplied the place of fortune, of strength, of power, and even of genius itself; nor is it to say to what sublime attainments of knowledge and of usefulness he may rise who, actuated by a spirit of resolute and patient application in a good cause, suffers nothing to interrupt his progress. Nothing will therefore more deserve our serious attention than to make our Seminary a SCHOOL OF DILIGENCE, and to keep alive that fervour of the mind which is necessary as well to present improvement as to future eminence, enjoyment, and usefulness.

You will excuse this digression. Let us return to our subject. A cultivated taste in the Minister of Religion will not only render his character more respectable, and when united, as it ever ought to be, with a devout spirit, his labours more useful in every situation in which he may be placed, but it will also furnish him with those means of superior entertainment which are, I had almost said, most necessary to himself, at least in the most obscure retirements. Possessed of these, what rich sources of pleasure of the purest kind open to him on every side? Nature in all its scenes, and knowledge in all its branches, are ever ready to afford solace and gratification. Destitute of these, is there not reason to fear, and will not experience justify the apprehension, that he will sink down either into languid insipidity, degrading vulgarity, or even into sottish intemperance?

And how many places are there among us where, without these qualifications, the Christian Minister could not possibly support, in any respectable degree, the decorum and dignity of his profession? In all our towns, and in the greater part of our country congregations, there are families of opulence and character among which it has long been an honourable and acknowledged distinction that they are eminently sensible of the importance of Liberal Education. In these, therefore, are to be found—long may they deserve the praise!—persons conspicuous for knowledge, for elegance, and for manly character. Among such persons how desirable, how necessary is it that the Minister of Religion be a man of science and cultivation!

But let us now turn to the second great object which you have professed to have in view in the establishment of your Academical Institution, viz. :—

II.—PREPARATORY INSTRUCTIONS FOR THE OTHER LEARNED PROFESSIONS.

A scheme of agreeable transition from the elementary principles of a Grammar School to the higher regions of professional science, upon a foundation generous and large, and affording the means of obtaining liberal knowledge of various kinds, must be of no small importance to those who wish to super-add to the faculties either of Medicine or Law the advantages of cultivated understanding and improved taste.

If the principles already advanced be true, even Professional Studies may be carried on to much greater advantage by him who enjoys the previous aid of more general science. His mental powers will be enlarged and strengthened; he will be enabled to appreciate the several parts of learning, and to assign to each their just proportion of respect and value; he will be furnished with agreeable entertainment for those hours of relaxation which must necessarily intervene in the busiest life. Add to this, that general knowledge rubs off the pedantic rust

which naturally adheres to him, who is only a man of one book, or of one science, and that it gives ease and dignity to the manners, elegance to the style, liberality to the spirit, compass to the sentiments, and respectability to the conversation. How will he appear in the mixed commerce of the world, or bear an honourable part among men of various characters and studies, who is only conversant with one of them? From the man who is merely the student of a single art, or who has only paced round one circle of thought, you may expect a contemptuous disdain of others, a narrowness and coarseness both of sentiment and manners disgusting to men of better judgment, unfriendly to real improvement, and hostile to that harmony of the Sciences in which so much of their strength and symmetry consist.

But I am proving an axiom. To enjoy these previous advantages of general knowledge before a young man is sent to the Temple or the University, free from those shackles, and at a distance from those dangers with which the acquisition is often attended, must appear to every enlightened mind an object of considerable moment. Those who are destined to these learned professions have generally a few years to spend in preparatory studies before they are fit to enter upon those of their immediate designation. And the line in which a generous ambition should prompt them to wish to move in future life demands the polish and assistance of diversified study.

If these principles are immediately admitted with respect to the Learned Professions, it is possible they may not meet with so easy or general acceptance with respect to the third class of young men mentioned in your Report, viz. :—

III.—THOSE WHO ARE DESIGNED FOR CIVIL AND COMMERCIAL LIFE.

By many gentlemen here present this question has been canvassed in the place where we are now assembled ;* and I flatter myself it has been clearly determined. Our debates have indeed chiefly turned upon the advantages of science to those engaged in Commercial Life. That the higher characters of civil society, that the Magistrate, the Senator, the Statesman, that the Gentleman of independent fortune, that he who aspires one day to fill offices of dignity and trust—offices perhaps involving the interests of our Commerce, of our Constitution, of our Religion itself—that such men shall have their minds cultivated by Liberal Science, that they shall be men of large understandings, of good acquaintance with Languages, with History, with Arts ; that they shall be Patrons of Learning ; and that, in order to this, they shall have gone through a course of regular scientific education—who, for a single moment, will make the subject of a question ?

* The place where the Literary and Philosophical Society hold their meetings.

And the man of trade—why shall he be doomed to ignorance and insipidity? Why are books to be his aversion, and knowledge his poison? Will a taste for letters, beyond what may merely qualify him for the round of mercantile drudgery, disqualify him for business, for success or pleasure in it? A severer, a more unjust libel upon commerce could not possibly be uttered. You, gentlemen, know it to be false. You who are, many of you, alone competent to determine this question, have declared in favour of mental cultivation. You know, from your own experience, that to a certain point, a point far beyond the common standard, this cultivation will not interfere with any end or object of commercial industry; that, on the contrary, it will highly improve and finish the mercantile character. You wish this improvement for your children, in full assurance that it will assist their judgment and exalt their views; that it will be a preservative from the low, debasing pleasures to which, for want of it, they will be exposed; that it will add weight and interest to their characters and counsels; that it will provide them sweet entertainment and consolation in retirement and in old age; and that it will, in every stage and condition of life, render them more amiable, more useful, more happy.

For the advantage of this class of my fellow-citizens, I could form in idea, better than I could describe in language, a plan of education which has not perhaps been as yet fully executed, but which, if it could be carried into successful execution, would be a noble addition to the improvement and happiness of a very numerous and important part of the community, and which would confer high honour as well as reward on him who should accomplish it.

I imagine to myself a system of education for a commercial man which shall contain all the parts of science proper for him to know as much as possible in a practical form, and which amidst all the other objects of study shall keep this point continually in view. In this system the several noble Arts on which Commerce depends are illustrated by their respective Sciences, whilst Science again is rendered clear and entertaining by its application to the Arts. Shall young men of every other class have studies and discipline peculiar to themselves, and shall the man of Business, the Merchant, who will be called to sustain so very interesting and honourable a character among his fellow-citizens, be improved by no studies, be formed by no discipline, be trained by no habits which more immediately belong to his future province? The present learned and worthy Bishop of Llandaff has lately proposed to introduce Lectures upon Agriculture and Commerce into the Universities. It would be some advance towards that ideal scheme, the faint and imperfect outline of which imagination has drawn before me.

To these sentiments the COLLEGE OF ARTS AND SCIENCES in Manchester owed its origin;* and to the conviction of its utility impressed upon the minds of some liberal men it has owed its support. From small beginnings it has risen to an established and respectable character. The courses of lectures which are announced for the ensuing winter justify our sanguine hopes of its growing prosperity and success.† From the important nature of the subjects, and from the well-earned reputation of the Prælectors, I assure myself the high expectations of the public will not be disappointed. The friendly correspondence which subsists between the patrons of that Institution and the supporters of our Academy is a circumstance mutually favourable to both Establishments, and to that Common Cause which gave them birth. By this friendly co-operation the circle of studies which young men may attend among us is agreeably enlarged, and opportunities afforded which could not have been equally enjoyed in a single Institution, or in a more confined sphere.

These, gentlemen, are the advantages which you wish to secure to your children and to the rising generation around you by the Seminary which you have instituted. And these advantages you wish them to enjoy free from any subscriptions, tests, or obligations inconsistent with the sacred rights of truth and conscience. It is your ambition to keep alive that delicate uncorrupted sense of rectitude, that pure and holy love of truth, and that simple and inflexible integrity of conscience, which shall be, under God, their firmest guard against whatever is base or disingenuous against the authority of power, the allurements of interest, or the blandishments of seduction. Hence your plan is, agreeably to your principles and your spirit, liberal and open. From the friends of liberality alone you expect support, and such you rejoice to hope are to be found among those whose principles seem to set them at the remotest distance from one another! It is pleasing to behold this spirit diffusing itself abroad among the several denominations of our fellow-Christians, giving a softer aspect to those parties which used to wear only the air of defiance and hostility, and levelling those mounds which have so long, like impassable ramparts, divided fellow-men, fellow-citizens, fellow-christians. To unite mankind together, not by the bonds of ignorance or hypocrisy, but by the cement of an enlightened and diffusive love, this is the spirit of that DIVINE RELIGION in which we boast; this is the tendency of those principles by which we are distinguished;

* For an account of the *origin* and *objects* of this Institution, see MEMOIRS of the LITERARY AND PHILOSOPHICAL SOCIETY IN MANCHESTER, Vol. II., p. 16.

† Upon ANATOMY, by Charles White, F.R.S., &c., and his son, Thomas White, M.D., &c.; and upon CHEMISTRY, by Thomas Henry, F.R.S., assisted by his son, Mr. Thomas Henry, junior.

for this is the end and honour of our cause, the cause of CIVIL and RELIGIOUS LIBERTY. Among whatever men and by whatever means the spirit of freedom, of toleration, and of candour, and in connection with these the spirit of virtue and religion are diffused, this we consider as the triumph of our interest. Our interest, did I say? It is the interest of truth, of righteousness, of heaven! An interest which can alone render our separation honourable or important; an interest to support which by steady character, by generous contribution, and if necessary, by patient suffering, confers on human nature its highest glory; because it produces to man his noblest happiness.

To this interest the diffusion of knowledge must ever be useful. In an age of darkness Christianity was adulterated. In an age of returning light its honours were restored. Let imposture shrink from day. Divine truth seeks no concealment. It fears no detection. Sound knowledge of every kind must ultimately befriend it. And it shall prevail. It is even now rapidly prevailing. The day has already dawned. The light of heaven is advancing. The human faculties are in motion. The Religion of the New Testament, which, like a mighty mountain, has been long obscured with exhalations, now lifts its majestic head, and under the providence of its Author shall rise superior to those clouds by which its glory has been darkened.

In every period from that era to which we look back with pride and triumph, as exhibiting the noblest spectacle of pure and inflexible virtue, when so many good men resigned every earthly advantage rather than make shipwreck of faith and conscience, there have been men among us who have appeared in the foremost ranks of science, and who have honourably supported by splendid abilities and exalted character the cause of truth and freedom. Among those good men whom I have just mentioned many were eminently great, and distinguished no less by their learning than by their integrity. Their immediate successors in the cause, not having enjoyed the same opportunities of education, inherited their piety, but had not perhaps, in so large a degree, the distinctions of science. In a little while, however, this disadvantage was removed, Academies under different Tutors were established, of which it is sufficient praise to say that they have in every period furnished men fitted to appear, with credit to themselves and to their cause, in the defence not merely of a party-interest but of important truth and common Christianity. In the present day the honour and respectability of the character are still maintained by many who have no reason to stand in awe of the learning or abilities of any of their brethren. May the friends of reason and liberty ever deserve this animating praise! And may this Seminary be the means of training up those

who may appear in the rising age the wise, the firm, the upright friends of the dearest interests and hopes of man !

Our Academies, it must be acknowledged, are destitute of some auxiliaries which belong to the more splendid national establishments. We have no titles to confer, no emoluments to bestow, nor are we vested with collegiate powers to enforce obedience. The motives, therefore, by which alone we are to animate the exertions and to secure the respect of our pupils must be pure and ingenuous. Unable to allure their industry by mercenary hopes, it may perhaps be better for them only to feel the excitements of disinterested praise.—That our own emoluments depend entirely on our own endeavours and success is likewise a favourable circumstance. We are influenced, I trust, by the noblest motives ; but we pretend not to be absolutely superior and indifferent to other considerations. And we shall be stimulated by the united action of every principle which can keep in motion the strongest springs of human nature.

It is of great importance to the cause we have in view that several Academies subsist together in different parts of England. In every region where they are established they bring Liberal Education within the reach of many by whom such advantages could not otherwise have been enjoyed. They widen the circle of science, and they keep alive that spirit of honest and generous emulation which is perhaps, in the best minds, necessary in order to continued and growing excellence. I pity the man who cannot distinguish this spirit from its base and spurious image. From the bottom of my heart I wish well to every Academical Institution among us. I respect those who conduct them. I rejoice in their prosperity. And, animated by their success, I shall earnestly wish, and in this wish I shall be cordially joined by my worthy colleague, that our Seminary may not be less deserving of public estimation, or that it may be as little as possible inferior to those which can boast a longer establishment or a more public patronage.

In expressing these sentiments I express yours. With sincere esteem you regard that Academy, which alone has survived the late melancholy wreck of so many of our public seminaries. With sincere affection you rejoice in the establishment of the new Academical Institution at London, because it promises to extend to a distant and larger circle those benefits which you wish to enjoy in your own. Since you heard of that design, I will be bold to say that not a thought of competition ever entered your breast. You regard the patrons and friends of that scheme as coadjutors and allies with yourselves in the same great cause. You have acted upon this principle, and you have given the most unequivocal evidence that you wished to maintain that cordial union with them

which ought ever to subsist among those who have a common and noble end in view.

But the Academies already subsisting, or in contemplation, did not seem adequate to the wants or wishes of every part of the kingdom. The region which we inhabit is populous and wealthy. Our own town alone seemed likely to supply a considerable number of pupils. It is the centre of a large and opulent district, beyond which lie many large towns, and even counties, to which it was presumed the opportunity of enjoying the means of Academical Education would not be unwelcome.

With unfeigned regret, you had seen the Academy at WARRINGTON to which we had been accustomed to look with fond regard, and to which many around me, as well as myself, have been indebted for peculiar advantages, suspended, and at length finally dissolved. Some of you, who had been for several years the most cordial and active supporters of that Seminary, laboured with the most zealous assiduity to revive it. You still indulged the hope that it might rise again from its present depression with increased splendour; nor did you at last abandon it till, every hope being at length cut off, you were obliged to turn your thoughts to another situation.

You asked, "Shall then the Institution which we have fostered so long, and to which we have looked forward as the nursery of our youth in future generations, be for ever given up? Shall we have no similar establishment in the northern parts of England? Shall we have no Ministers educated amongst ourselves, of whose characters, abilities, and sentiments we can form the most certain knowledge? Shall our youth, destined for other professions, or for civil life, have no advantages within the reach of more than a hundred miles for the attainment of superior science?"

The answer was obvious. Feeling within yourselves resources for this difficulty; animated to attempt, and accustomed to accomplish, whatever the sacred cause of liberty and virtue demand, you began. With pleasure, you saw your scheme approved, and your endeavours seconded, by others of congenial spirits, till, in a short time, the patronage became so large, so liberal, and so respectable, as far to exceed your most sanguine expectations. From hence, you have been emboldened to extend your original plan, and, in addition to those public buildings which alone it was your intention to erect, you are now preparing accommodations for a number of students, which will, it is hoped, be free from the inconveniences necessarily attending their residence in the house of their Tutor, and yet so immediately under his eye, as to enjoy all the advantages of constant inspection and effectual government.

Upon the general principles of our plan, I will, with your permission, make a few remarks. My time forbids a longer enlargement.

With respect to the INTERNAL GOVERNMENT of our Academy, we have felt, as might be expected, the difficulties of every scheme which has been presented to us. There is none which has not its peculiar disadvantages. The best is that in which there are the fewest. Guided by the experience of similar institutions, and particularly at Warrington, you have resolved not to hazard again the dangerous experiment of collegiate residence. You have thought it more eligible that young men shall reside in separate houses, not many together, under the control and inspection of their Professors, to whom you have referred the whole business of discipline and government. If, indeed, the number of students in divinity might have been expected to be so great as to bear a decided superiority over those destined for the other professions, their influence, it might be hoped, would have been favourable to all the ends which you wished to attain. But when this is not the case, and the past experience of the Academy at Warrington forbids us to expect that it will be the case in future, the safer maxim seems to be “to *divide*, in order to *govern*.” By this means it will be much easier to counteract the dangers arising from the artifices of the designing, the audaciousness of the bold, and the seductions of the less principled. This is the general plan of foreign universities; it is the plan which chiefly prevails in those of our Sister Kingdoms; this was the plan at Warrington, in its first and purest stage; and upon this plan have Academies been conducted, both out of and in the metropolis, with credit and success. It is presumed, therefore, that we may consider as established the authority of a principle, which would of itself seem most likely to ensure order, industry, and improvement.

With respect to the situation of MANCHESTER, I will not here repeat what has been just said, that Seminaries have flourished in large towns with the greatest reputation, nor will I urge that Masters, both in the principal and the auxiliary departments of science, may be there procured in greater variety, and with greater ease, than in other situations. The argument seems to turn upon this point. Are those young men more likely to be hereafter safe against the temptations of the world who have been, through the course of their education, entirely secluded from it, in privacy and solitude, far from the scenes which corrupt and the allurements which endanger their virtue, than those who, having been accustomed to behold those scenes, and to resist those temptations, are only called when they enter into more public life, to go on in the path which they have pursued so long, and in which new exertions will not be necessary, but only the continuation of that spirit in which they have been

already established? Is it not probable, and will not experience warrant the conclusion, that an education, not entirely withdrawn from the view of those scenes, in the midst of which they must hereafter be engaged, is more likely to confirm their principles and to mature their resolutions than one in which they can only know by cold report the insinuations of the artful, the impudence of the wanton, and the raillery of the profane?

Between a *large* town and a *small* one there surely can be no competition. In the smaller towns vice is often the most barefaced and brutal. Temptations are presented in the most undisguised and debasing forms. The lower inhabitants are often marked by languor and supineness, if not by sottishness. And among those of higher rank, there is no power of selection. Nor are there those examples of a fervent and active spirit, which may, by a secret but powerful sympathy, catch the minds of youth, and call them forth to ardour and exertion.

With respect to our own town, much might be truly said in favour of the regularity of its police, and the energy of that spirit which actuates the various orders of its inhabitants. But I forbear. I wish not to press the argument to its utmost length. Suffice it to say, that if a large town has some superior advantages, Manchester possesses them in at least an equal degree with any of the greater provincial towns of the kingdom.

I feel, at this moment, with awful impression, the weight and importance of the charge which now devolves upon me. Vested by the constitution which you have established, in concert with my colleague, with the internal government of this Seminary, I feel it as a trust of the most solemn nature. But I am not discouraged. Conscious to the motives from which I act, I will not shrink from the apprehension of difficulties. I expect them. I would be prepared for them. In one principle I feel myself firm and immovable. I here pledge myself to you and to the public, that I will not continue to endure in this Academy the commission of enormities which, wherever they prevail, poison the minds of youth, and destroy all the good effects of liberal education. If a temperate and steady discipline cannot restrain those disorders in their infancy, the next painful step will be to cut off the offenders from our body, that the baneful infection may not spread and contaminate the whole. If this be ineffectual, I will not any longer bear a part in the conduct of an institution to the duties of which I shall be found unequal, and the burden of which in such circumstances, if I know myself, I could not endure.

But let me change this dark presage. Let us contemplate a happier and

more animating prospect. To be, under God, the means of spreading abroad the beams of knowledge and of religion ; to be succeeded by Providence in this great attempt of training up young men for the important department of superior life ; to see them rising up in fair and honourable excellence ; to sow those seeds which shall in future years and through future generations spring up to a glorious and divine maturity ! How does the thought exhilarate, how does it expand and warm the heart !

As for you, the generous founders, patrons, and friends of this Academy, your views are patriotic and noble. Whatever be its fate, you have acted from the worthiest and purest motives. It is not for you to command success. But let us be thankful that success is not necessary to the reward of well-doing. The righteous Judge of men looks to the heart alone ; and he will approve, and he will reward the good intention, even though it fail of accomplishing its purpose. In his hand are all events. From his favour alone cometh success. Duty is ours ; events belong to God ; and let us indulge the sanguine hope, that views so liberal, and objects so important to the great interests of mankind will be honoured with his approbation and blessing.

You are erecting a Temple, on the front of which you will inscribe no name of any distinguished human leader, either in science or theology. You will dedicate it “to TRUTH ! to LIBERTY ! to RELIGION !” When you turn your eyes towards it, you will breathe forth the dying Patriot’s fervent aspiration.* You will pray that it may flourish with increasing honour to many future generations. Nor will you confine your good wishes to this Seminary ; you will also pray that the sacred cause to which it is devoted may extend its influence abroad with glorious success ; and that the holy light of truth, of reason, and of righteousness may shine over all the nations of the earth with growing lustre, even to meridian day.

*ESTO PERPETUA !



MANCHESTER NEW COLLEGE.

ADDRESS TO THE STUDENTS

AT THE CLOSE OF THE SESSION,

BY THE *Rev. James Martineau 1827-88*

REV. CHARLES BEARD, B.A.

TOGETHER WITH

ADDRESSES

BY THE

REV. JAMES MARTINEAU, D.D., LL.D.,

AND THE

1808-84
REV. JOHN HAMILTON THOM,

AT

THE CENTENARY SOIRÉE

AND AT

The 100th Anniversary of the Examination Meeting.

1886.

LONDON: WILLIAMS & NORGATE, HENRIETTA ST., COVENT GARDEN.

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(Copy Original Minute.)

Manchester Academy,

INSTITUTED FEBRUARY XXII., MDCCLXXXVI.

A VERY RESPECTABLE MEETING OF GENTLEMEN WAS HELD THIS TWENTY-SECOND DAY OF FEBRUARY, 1786, WHEN IT WAS UNANIMOUSLY AGREED, AFTER DUE DELIBERATION, THAT AN ACADEMY SHOULD BE ESTABLISHED IN MANCHESTER, ON A PLAN AFFORDING A FULL AND SYSTEMATIC COURSE OF EDUCATION FOR DIVINES, AND PREPARATORY INSTRUCTIONS FOR THE OTHER LEARNED PROFESSIONS, AS WELL AS FOR CIVIL AND COMMERCIAL LIFE. THIS INSTITUTION WILL BE OPENED TO YOUNG MEN OF EVERY RELIGIOUS DENOMINATION, FROM WHOM NO TEST OR CONFESSION OF FAITH WILL BE REQUIRED.

[Then follow certain considerations in favour of settling at Manchester, and as to details of the plan to be adopted there, closing with the following final declaration]:—

THIS ACADEMY, LIKE THAT OF WARRINGTON, IS FOUNDED UPON THE MOST LIBERAL PRINCIPLES, AND WILL BE OPEN TO YOUNG MEN OF ALL DENOMINATIONS AND PROFESSIONS.

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ADDRESS

TO THE STUDENTS AT THE CLOSE OF THE SESSION.

GENTLEMEN,

THE FACT that Manchester New College celebrates this year its hundredth anniversary may be held to justify some deviation on my part from the path of advice and suggestion usually trodden on these occasions. Yet I should not be willing so to wander, if I did not think that I should be brought back to what is, after all, to-day's main purpose,—that *you*, who are leaving the College to engage in the work of the Christian Ministry, should carry with you some earnest word of affectionate exhortation; and that *you*, who have still some months or years of study before you, should be encouraged and strengthened in self-consecration. What I propose to do is to describe, as well as my poor powers will permit, what Alma Mater has been doing these hundred years which have now rolled away. The principles on which the College is founded, and to which it still adheres with unshaken faith, have already been clearly stated and abundantly illustrated; my task is to show how they have been carried into practice; what manner of men have taught and learned within its walls; what spirit has been infused into them for the work of the Christian Ministry; in what respect the College has reaped a large harvest of success, and, perchance, wherein it must be held to have fallen short of the highest ideal of Christian education. And if I can show you, that you, the latest born of this hundred years of modest and yet high-minded labour, have behind you a history of which you need not be ashamed, and predecessors who by their learning, their piety, their self-devotion, have earned the grateful recollection of the Churches which they have served, I shall have done something to lift you to the level of your fate, to breathe into you the true inspiration of your calling.

No echo of tradition from the first Manchester period of the College—between 1786 and 1803—has ever reached my ears. The inspection, however, of its roll of students, and the recollection of its buildings, as they stood, not without a kind of modest stateliness, in Mosley Street, unite to produce one impression,—that it was not so much a theological seminary as the forerunner of those Provincial Colleges which now exist in most of our great cities, and of which Manchester has, perhaps, the most conspicuous example to show. Only a small percentage of its students entered for the divinity course; and some even of these are noted as destined to the service of the Church of England. Law, medicine, commerce, have each of them more numerous votaries than theology, while the chief illustration of this period of our history must be sought, less in the men whom the College trained for the pulpit, than in the roll of enlightened and public-spirited citizens, whom Manchester and the North of England have not yet forgotten to honour. You must recollect that Oxford and Cambridge were closed to Nonconformists; that the University of London had not begun its mediating work; and that, at a time when locomotion was difficult and expensive, only comparatively rich students could find their way to Edinburgh or to Leiden. And Manchester College, in its first inception, was a bold and prescient attempt to give to a not very important town in the north, all the advantages of an ancient seat of erudition, accompanied by a liberty of teaching and learning, which hardly any ancient seat of erudition possessed. The same attempt was renewed on a larger scale, though with no more permanent result, in 1840. But the time was not ripe for such an undertaking, though, as the splendid success of Owens College has shown, almost at hand. Indeed, these two periods of College life—the first Manchester epoch and the second—are almost painfully similar: a scheme of education laid out on broad and noble lines, and then, high hopes gradually fading away into disappointment, but still a disappointment tempered by an inexpugnable faith in the principles of freedom. More than once in its history, Manchester College has had to content itself with performing the humble function of a pioneer: a function necessary, indeed, but apt to be overlooked, and easily forgotten. And perhaps its most conspicuous victory of that kind has still to be won.

I am almost afraid to speak of York, lest any of its surviving sons should think that I am laying rude Lancastrian hands upon the true

Yorkist tradition, and a new feud spring up between the white rose and the red. But although the College at York was something more of a theological seminary than it had been at Manchester, the lay element, at least up to the year 1830, was still amply represented. Then, or a little before, University College, London, began its work, the first of a series of events which have wholly diverted the stream of lay education. From a certain point of view, that which contemplates the desirability that the clergy and the laity of our free churches should be brought up together, indoctrinated by the same teachers in the principles of freedom, and forming friendships which will be, in after life, an inspiration and a help to both—this is the time at which the College most nearly attained its ideal. The laymen whom it then produced are a race that has almost passed away. Only one or two remain, in whom the tradition of York, in its later days, still survives; and they all but retired from the stage of active life, and unknown to you of the youngest generation, except by name. But we, in that at least more more fortunate, have a lively recollection of men who, not ashamed of their nonconformity, held the outposts of conscientious conviction stoutly, yet in all charity and courtesy; to whom the principles of civil and religious liberty were as the very breath of their nostrils; who were the ardent advocates of every social and political reform; and full of a fine public spirit, showed themselves the salt of the communities in which they lived. It were almost invidious to choose one man to represent a class, through which those nobler qualities were equally diffused; but you will recognise the kind of man I mean, when I name the honoured name of Mark Philips.

To turn now to the theological side of the College, I would call your attention, in the first place, to the remarkable way in which its principles have been vindicated by its history. For it is a history of continuous change and development, theological and philosophical, animated by a single spirit, and accomplished without violent transitions. If I might transfer Wordsworth's vivid phrase from the life of a man to the life of an institution, I should say that its days had been "bound each to each by natural piety." I think that the removal of the College from Manchester to York marked a change of theological climate, which was not the less real, because it was made the subject of little or no public comment. Dr. Barnes represented the older Presbyterianism, with its inclination to Arian doctrine; Mr. Wellbeloved had been much under

the influence of Mr. Belsham, and formed a point of transition to Unitarianism. I shall speak presently of the scrupulous candour with which he presented the materials of theological knowledge and speculation to his students; but, during the whole period of his presidency, the colour of religious thought was what we should now call that of the older Unitarianism; fundamentally, if not quite rigidly scriptural; resting on external evidences; making much of miracles, and a closed revelation. I need not tell you how greatly all this has changed of late years, and how large a revolution of philosophical thought, carrying with it an altered conception of the grounds and evidences of religion, has taken place amongst us. Nor is there any finality in these things; another problem faces us now, to be peacefully settled, I doubt not, in good time: how to bring our religious ideas into complete harmony with the results of physical research, and in particular with that theory of evolution which is so wide in its sweep, and so searching in its dissolvent effect. I do not say that all our past transitions have been made wholly without heat and friction; I am old enough to recollect crowded meetings, eager speeches, a resolute appeal to the principle of freedom on this side, a reluctant doubt as to its universal applicability on that; but the principle has always triumphed, and more, personal friendships and kindly co-operation have been saved. It is possible, though I see no present cloud upon the horizon, that other troubles of this kind may yet await us; if so, I do not fear that the principle which has stood the strain of a hundred years, and such controversies as those I have indicated, will fail those who apply it reverently. And I repeat, that I appeal to the history of the College to vindicate its principle. No institution, I think, has ever been carried so peacefully, so honestly, by so natural a course of development, with so little loss of friends, through so wide a cycle of change.

I fancy that the College at York must have had something of the half-monastic character which gives so peculiar a charm, even in these days of railways and telegraphs, to life at Oxford and Cambridge. The students, never very numerous, were a little community apart, of which every member was known to every other; bound together by common faith and purpose; somewhat isolated in the midst of an old and aristocratic Cathedral city, the life of which touched them, while they formed no part of it. They were not disturbed by much intercourse with the busy world at a distance. For nine months in the year, the Yorkshire

wolds, the broad-flowing Ouse, the ancient walls and gateways, and, above all, the solemn Minster, were the visible scenery of their lives. At their head, at once winning all hearts by his gentleness, and commanding universal respect by his solid learning and sterling integrity, was one who, to me, is unhappily only a figure standing dimly out in the half light of tradition, yet not without a subtle charm in its self-effacement. Mr. Wellbeloved came to York in 1792; he died there in 1858; and the whole intervening period of 66 years was filled to the brim with labour, which, if it asked and received little return of fame, was its own sufficient reward. I almost shrink from speaking in the presence of some who knew and loved him, of this shy, tongue-tied student, who, nevertheless, always found a clear courageous voice whenever truth was to be vindicated, or wrong rebuked; of this Nonconformist who successfully defended the Minster, under whose shadow he lived, from the iconoclastic hammers of its own Chapter; of this scholar, unrecognised by any University, who made "Eburacum" and all its antiquities, Roman and Christian, his own; of this theological teacher, who hugged his own pet heresies so closely to his heart, that not one of his pupils ever caught their infection; of this Biblical critic, who boldly addressed himself to the task—too gigantic for any single life—of re-translating the whole Bible. It seems to me, that in his learning, his impartiality, his desire to make all theological knowledge his province, his quiet piety, his content with an obscure position, which nevertheless opened to him the most abundant opportunities of usefulness, I can best describe him as the last of those great theological teachers who, beginning with Richard Frankland, have handed down to the nineteenth century the torch of free and sacred erudition which, for English Presbyterians, was first kindled at the Restoration.

I am on firmer ground of personal recollection and gratitude when I come to speak of Mr. Kenrick. Although his activity as a Teacher stretched over the second Manchester period of the College, and he gave it as Visitor the benefit of his wise counsel and supervision, even after it was removed to London, it is with York that his name and memory are chiefly associated. And it is not too much to say, that many of his pupils owe their very conception of scholarship to their connection with Mr. Kenrick. Scholar is the word that alone describes him; and in his great stores of erudition, his unfailing accuracy, his singular balance of mind, his clear apprehension of the general relations and larger issues of learn-

ing, he approached the ideal of scholarship more nearly than any other teacher whom Manchester College has seen, or is likely to see. It is true that his mind was not richly developed on the imaginative side; and that, especially in his old age, he had little sympathy with metaphysical speculation, which he did not think likely to lead to any useful result. But he was as far as possible from being a mere classical grammarian, to whom grace and precision of words are valuable, apart from the thoughts which they are designed to express. To classical philology, in its broad as well as its narrow sense, he added all history,—not excluding the history of literature,—as his province; and in his later years enlisted his trained judgment, his acute good sense, in the service of Biblical criticism. I will not here enumerate the various works, the publication of which was the chief literary illustration of the College which he so faithfully served; if they suffer somewhat in contemporary reports from the fact that scholarship is a progressive thing, and that the achievements of to-day appropriate while they obscure the results of yesterday,—in our memory at least they ought to be perpetually fresh. Nor is it easy to say how great a thing it was for the students of the College to have their minds formed, and their intellectual aims directed by a scholar, who would not only have been at home in the halls of Oxford and Cambridge, but who could well have held his own with such giants of continental erudition as Bernays and Cobet, as Boeckh and Lachmann, and Mommsen. He was dry, men said; sometimes hard and sarcastic; not indulgent to inaccuracy; apt to run a sharp, decisive pen through loose and swelling words. Perhaps it needed something of the scholar's spirit to understand so great a scholar; but if only you had it, it was easy to be grateful for an unfailing justness of thought, the happiest accuracy of expression, a courtesy that bent to every real intellectual need, a sympathy that went half way to meet every genuine intellectual aspiration. He was my father's teacher, as well as my own; and I may perhaps be allowed to commemorate—my attempt to pourtray his character would be otherwise incomplete—the singular kindness with which he met me, as on equal terms, when I edited a Review, to which he was one of the most valued contributors. I, at least, can never forget this graceful magnanimity, on the part of one so old, so wise, so justly honoured; and to have known him thus when, at an age far beyond the ordinary human span, his powers were hardly abated, and his intellectual interest was still keen, throws an

almost tender light about obligations that cannot be expressed in words, and recollections that will last as long as memory endures.

You will have inferred from what I have said, that the aim of Manchester College, York, under these teachers, was theological education based on a sure foundation of general learning. We are still in the waning twilight of the Presbyterian day. The old philosophy suffices. Physical science hardly ventures, as yet, to knock at the door of theology, with questions which she will have answered. If Biblical Criticism does not stand still, it advances in the cautious and candid spirit of Nathaniel Lardner. The social difficulties which demand a religious solution, though raising their heads in London and the great towns of the North, do not invade the respectable quietude of York. The story is told, that when a deputation of students, who had caught, I know not whence, the contagion of evangelical zeal, asked Mr. Kenrick for some liberty of action, and pleaded that they must have practice in preaching, he replied, "The object of this institution, Gentlemen, is not to make preachers, but scholars." And certainly, if any genuine preacher, like Thomas Madge, sprang from York, he owed his persuasive eloquence, as perhaps most preachers do, rather to his own innate fire, than to any academical training. At the same time, it should not be forgotten how many faithful and zealous ministers of the Gospel found, in those quiet years at York, the inspiration of a self-devotion which was their life-long strength: men who, while they could favourably compare with other religious teachers in the width and solidity of their theological preparation for their work, were certainly not behind them in the practical labours which build up and strengthen a congregation. If they did not learn these things at York, York at least sent them out willing and apt to learn them.

When, in 1840, the College was removed to Manchester, it might seem as if the York period had ended in failure. But the old has never failed, if it carries within itself the seed of the new; and not the least glory of York is, to have reared men who were full of a more modern spirit than its own, and able to continue its work under new conditions. And the name which best represents a transition, which was at once necessary and happily made, is that of John James Tayler. It is difficult to speak in fitting terms of one who has so often stood where I stand now; whose face, whose figure, whose kindly greeting, whose sweet seriousness, whose quiet voice, are recalled to so many of us by this room,

and this occasion. Born of Presbyterian parents, he lingered in the older Unitarianism only in those youthful years when the true bent of his genius had not asserted itself: his whole tendency was to the inward, the spiritual, and, if I may use the word in its truest and best sense, the mystical side of religion. You know how, as a teacher, he continued the impartial traditions of Mr. Wellbeloved; but I think that it must have been in a more sympathetic way. For his mind was at once so apt to comprehend different views of the same great religious realities, and to penetrate to the essential oneness that underlies them all, as to put him in the position, not of a judge, who, passionless himself, allows the passionate pleading of any claimant, but of the advocate, who throws himself with equal ardour into every cause in turn. It is this quality which gives its singular worth and charm to a book, which all good judges prize, but which has hardly won its due meed of fame, his "Retrospect of the Religious Life of England." He understands so thoroughly the inner springs of spiritual life, in Cavalier and Puritan, in Independent and Presbyterian, in Quaker and Unitarian, and lays them bare with such a sympathetic hand, as to leave the reader quite in the dark as to the corner of the common fold, which has nurtured an impartiality so kindly. I have often felt that this width of sympathy, this catholicity of spirit in Mr. Tayler, supplied the necessary antidote to a self-absorption, almost a self-sufficiency, which is apt to spring up in a religious body, not numerous, and forced, by unfriendly prejudice, into an unwelcome isolation; through the medium of his limpid mind, we saw, as it were, the outside world of religion, and learned how fair and various it was. York knew no German theologians, except such as wrote in Latin; Mr. Tayler was among the first of those who insisted that in this direction our horizon needed to be widened, and placed his students in direct connection with what was almost the only scientific religious thinking of our times. But all these services, great as they were, paled before another—the chief service which a teacher can render to his pupils—the influence of a sweet and noble character, in which, as in a glass not darkly, they saw in actual realization, the end of all religious study and meditation. With his gentle, yet persuasive earnestness in view, it was impossible to say that the freest theological speculation resulted in indifference; as you felt the warmth of his piety, you could no longer allege that learning froze the springs of spiritual

life ; when with clear voice he defended unpopular truth, he gave the lie to the slander that catholicity implies carelessness of intellectual distinctions. Had John James Tayler been born in another fold, I think that we should have cried to him with one voice, "*Cum talis sis, utinam noster esses*"; as it is, we are proud, and thankful, and glad, that we can claim him as our own.

But, indeed, the year, 1840, in which the College was moved back to Manchester, marks a change in its method and spirit, the effect of which it has not yet ceased to feel. From this time forth, philosophy—and especially philosophy in its relation to religion—begins to occupy a new and regulative place in its studies. I do not mean that less attention than before has been paid to the general bases of theological education, or that theology itself has not been its chief and final aim ; but that to the historical and critical way of looking at theology has been added the philosophical, and that the growing influence of a single teacher has largely determined the colour of religious thought. In a small institution like ours, these revolutions are unavoidable ; it is not like a German University, able to hold several conflicting tendencies of speculation in its ample bosom. A man of genius, whether his power take the shape of intellectual originality, or moral force, or spiritual impressiveness, carries all before him. This is not the place or the time to discuss schools of philosophy ; but I may be permitted, in a word or two, to sum up the effect upon the College of the teaching to which I have alluded. It has been to remove the centre of gravity of religious belief from the external, to the internal evidence ; to substitute the conception of a continuous, for that of a closed revelation, and in so doing to vindicate, in a thousand different ways, the soul's right to a direct access to God. One of its main theses has been, that to the prepared spirit the Gospel proves itself ; and that for those who are, unhappily, unconvinced by that kind of argument, no other can avail. This new movement of thought has touched no doctrine—but it goes below doctrine, to the underlying theory of belief ; the familiar truths of religion are still there, but they are irradiated by a new light, and exercise a more potent charm. And while within the College, this change has made religion a more inward and spiritual thing, and infused into morals a deeper and a purer passion, it has converted it, as regarded from the outside, into an outpost of Theism, against which all the forces of agnostic assault have hitherto dashed

themselves in vain. I name no names, I paint no portraits of living men. Were I to try to do so, you would see, by comparison with the original before your eyes, how uncertain were the outlines, how crude the colours upon my canvas. We will lay no wreath of posthumous renown upon brows that are still strong in a beautiful old age.

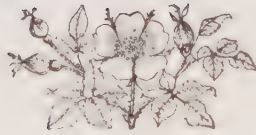
I cannot refrain from mentioning a group of men, all students of the College, who, forty years ago, were deeply touched by what we have since learned to call the enthusiasm of humanity. I select three—Franklin Howorth, Philip Carpenter, Travers Madge. Though fast friends, they were of different ages—Mr. Howorth was my father's classmate, Travers Madge my own, while Philip Carpenter belonged to an intermediate generation of students. You, Gentlemen, will hardly know all I mean, when I say that they were teetotallers; it was a term of reproach then, it is a term of honour now; and that this transition from reproach to honour has so decisively taken place, is largely due to what they said and did and suffered. I am ashamed when I recollect the storm of ridicule that assailed them, though I was too young to join in it, except with the thoughtless levity of boyhood; men made much of the eccentricities into which they were in part goaded, and little of the divine spirit of self-sacrifice which filled their hearts. And I hardly think that any one who has not lived through the intervening period, can understand how much opposition they had to face, and how completely they have conquered. The prophet, the teacher of nobler morals, always begins by dashing himself against established opinion and usage; and if his message run its complete course, ends by being almost forgotten. Are not these fundamental truths, asks society? Did not men always believe and practise them? Can any one, on their account, set up a claim to be a discoverer and a reformer? We tolerate no coldness to the welfare of humanity now; we deride no extravagance of self-spending; to deny ourselves for the sake of the sinful and the shame-stricken, is a commonplace of duty. I thank God that the whole tone of English society in these respects, has greatly risen, and is swiftly rising; but within our own little circle, the elevation is largely due to the men of whom I have spoken. Let us honour our own prophets.

And they all left us, to seek in Evangelical churches something which our companionship could not give them. I took it lightly enough then; but, as I grow older, I seem to watch their retreating forms with a perpetually

renewed regret. They were not, some will be inclined to say, men of much argumentative force, or of a deep philosophical spirit, or keenly alive to Biblical difficulties. Looked at from the purely intellectual point of view, their abandonment of old traditions may not mean much. But it is not so, when we approach it from the spiritual side; for more religious men, in the best and deepest sense of the word, we have never known; men more touched with the awe of God, more melted by the charm of Christ, more ablaze with the love of man, more capable of complete and life-long self-surrender. Was there, then, no place amongst us that they could happily fill? Was the air of our piety too cold and gross for them to breathe? Must we for ever be content to breed such sons as these, and then to give them up to another love and another service? I ask these questions, how sadly, God knows; I do not attempt to answer them. Perhaps it is true that the necessities of a church are wider than the aims of a college; that what can be taught is less than what must be lived; that after the teacher has done all he can, there must come the self-consecration of the soul, and the touch upon the lips of the live coal brought from the very altars of heaven. I have no fear for either the learning or the freedom of the College; an institution that has been faithful to its principles for a hundred years, does not begin to belie them then. But I shall not believe that it is doing its perfect work, until all its students have found the last religious secret of these troubled times, the union of the largest freedom of enquiry and an uncompromising devotion to facts of nature and of grace, with a piety, that lies in the hand of God always, and an all-daring, all-sacrificing charity.

Gentlemen, I have done. History lives in what painters call the middle distance; some things are too much involved in the mist of the past; others, again, too bright in the glare of the present, to engage its pencil with advantage. But I think that I have fulfilled the promise which I made to you at the outset of my discourse. I have described to you an intellectual and spiritual ancestry from which you may be proud to descend. I have showed you how your Alma Mater, though little regarded and esteemed of men, has filled an unique place in English education, and yet waits for a final recognition of her distinctive principle, which will surely come. Nor need I remind you, that whoever can boast of noble forefathers is, above all other men, bound to be himself noble. I know that at this moment other and finer motives are weighing with you; that

you are looking out upon the world, where you are to try your powers in the service of God and man, with trembling eagerness ; and that whatever may be your prevision of coming inefficiency and disappointment, you are praying that at least your self-consecration may be perfect. But it is something to stand in the line of a noble tradition, and to be called upon to continue it. With you, begins the second century of Manchester College. Let it be your aim so to think, so to speak, so to live, that when more eloquent lips than mine commemorate the aspirations, the struggles, the victories of another hundred years, the tale may be at least as full of genuine piety, of high public spirit, of self-forgetting service, of fearless devotion to the truth, as that which I have tried to tell.



This year the usual Anniversary gathering of Students and Friends of the College was enlarged, upon the special invitation of the President and Committee, and took the form of a

CENTENARY SOIRÉE,

held in Willis' Rooms, St. James Street, London, in the Evening of the 23rd of June.

The Rev. JAMES MARTINEAU, D.D., LL.D., took the Chair as President of the College, and was supported by a large assemblage of former and present Students, Trustees, and supporters of the Institution. Many invited guests of note were also present.

At the request of the Trustees, Dr. MARTINEAU delivered a special Address on the occasion, of which the following are revised notes.

THE TRUSTEES of the College have yielded to a generous but regrettable impulse, in assigning to me the honour of representing them at this Centenary reception. I am well aware that I owe this distinction to what, under usual conditions, would rightly be regarded as a disqualification; and that, like many worthless things,—such as a Queen Anne's farthing or St. Francis's hair shirt,—I am indebted for my value to nothing but antiquity and rarity. But when you have a Centenary to celebrate, it is perhaps natural to look out for the largest slice of the century you can get; and a man on the upper side of eighty is astonished to find his value suddenly enhanced; especially if, as in the present case, the story commemorated be that of a College with the life of which his own has been connected, with brief interval, for sixty-four years. With this sole title to my Presidential place, it would, perhaps, seem natural for me to tell the tale of the Academic century, so far as it lies in my memory, or in the traditions which are ever the prelude of experience. But however suitable this might be among a group of old Students in the gossip of the common room, the far wider and more mixed assembly which I see before me,—including honoured guests variously distinguished, who, though gratifying us by their presence and goodwill, may yet, perhaps, be strangers to our history,—induces me rather to break

the bounds of this particular century, and indicate the links which connect that type of institution to which our College belongs, with the larger agencies whence our whole English life has assumed its present form. In this way I hope that a sufficient apology will gradually emerge for what might else appear as the presumptuous step of inviting the presence and sympathy of visitors, eminent in science or literature or professional life, whom we indeed naturally honour, but who cannot be expected to know or care about us. "Manchester New College," it has been said, "what is that? Is it not a mere theological institution,—a sectarian seminary,—for manufacturing heterodox preachers? What have we to do with such a thing? And it has lasted one hundred years, has it? It is ninety years too long! What impudence in these people to suppose that we can take any interest in their affairs!" Were this a true account of the College, the reproach would be amply deserved, and I should be as much ashamed of my *Alma Mater* as I am proud of her. The true answer to the misconception must be historical. But, meanwhile, it may suffice to say, in the first place, that this College is not, and by its constitution is precluded from ever becoming, the seminary of a prescribed theology, sect, or party. In the second place, that, in its theological school, neither Professor nor Student is pledged to anything but the sincere pursuit of truth, and the conscientious exercise of judgment on its materials and evidence. In the third place, that this College is not simply a theological institution, having its Students at Oxford, Cambridge, St. Andrews, Edinburgh, Glasgow, Victoria University, or any other university in the United Kingdom that may be most accessible to the Undergraduate. Thus its education is a total education, only that its faculties or schools are locally divided, and while the scientific and literary are found in these several universities, the theological faculty is situated at home. The reason why the organisation of the theological faculty is retained, and is alone retained, under the College administration, will presently appear.

The College, which began its visible existence a century ago, goes back for its moral causes and real significance upwards of a century more. Here, as elsewhere, our English life has pulsations in it still from the characteristics of the Reformation century. That age was busy collecting the materials of a new national existence; but they could not crystallise till the next. Emerging from the Wars of the Roses, it found a nation

united at last, under the vigorous Tudors, into a compact State, homogeneous enough to be *conscious* of its unity, and proud of it. We had reached a point of social equilibrium, and become *One People*, with *One Church*, and *One* corresponding *University system*. Into the midst of this balanced society the Reformation flung the seething elements of religious disaffection and enthusiasm, a prolific swarm of ideas, corrosive of old habits and maxims, and threatening to clear the ground for a new growth of morals, laws, and life—as if to illustrate Mr. Herbert Spencer's law that every homogeneous organism is unstable, that its tendency always is to break up into differentiations, amid the rivalries of which the scene of conflict is renewed.* Of the opposite elements which were in ferment amongst us through the last Tudor and earlier Stuart period, the chief that tried their strength together were, I need hardly say, the Anglican and the Puritan, when ecclesiastically described; Royalist and Parliamentarian, when politically. So nearly even was their balance that two decades of their strife were rendered tragic by civil war, regicide, and revolution. As the wave of success swayed to and fro, the composition of Parliament was violently changed, and the churches occupied by Anglican or Puritan; but with no more idea of two churches as possible, than of two Parliaments: neither party ever expected anything else than complete victory over the other; each contended for the right to determine the form of unity which the nation and the church should ultimately assume. The rivalry between them was, *which* of them should have the making of England, which of them should have the making of the church, which of them should have the making of the university: no doubt ever entered the head of either that the unity, when made, must embrace them both. Between forces so evenly matched, there might seem to be hope of a speedy equilibrium. But human passions not being subject to mechanical rules, the effect was rather alternation of violence than attainment of rest. The ordinances of neither party could be effectively enforced upon the other. The Presbyterian "Directory of Worship" was substituted by Act of Parliament for the Book of Common Prayer, and 1,600 clergymen were ejected for recusancy. But through a large part of the country the law remained inoperative, and in many a quiet parish the old Liturgy might still be heard. The Commonwealth brought only the outward semblance of repose. Cromwell's firm will put down resistance and suppressed disorder, but could not allay the inward sources

of insecurity. Nay, he preserved the public peace at such a cost of arbitrary surprises and exceptional stretches of power, as to betray the perilous exigencies of his position, and the distance to which he had led the nation from its ancient ways. Thus was produced an uneasy state of popular feeling, which, on the removal of his masterful will, bade high for a return to the security of understood usage and a settled form of State authority. His death without competent successor operated, therefore, like the last flagging campaign of a protracted war; it marked the exhaustion of a conflict undecided still, when the forces of all the combatants were so spent that the demand for rest became stronger than the passions engaged. Hence the success of Monk, the veering of the public feeling in the Royalist direction, the return of the "Presbyterians and Moderates" to influence, and their willingness to listen to Charles II.'s promises of liberty of conscience, and to negotiate respecting the future constitution of the church.

The Restoration was the result of this demand for a treaty of peace, the preliminaries of which were informally arranged before Charles came to this country; and it is well known that at Breda he gave promises that there should be liberty of conscience, and that the Anglican Church should make adequate concessions to satisfy the Puritan scruples. The pulpits had been filled by a most miscellaneous body of clergy. In one remained an Anglican undisturbed; into another an Independent had found his way; many were occupied by Presbyterians; and the services varied from place to place. Unity was to be restored, but in restoring it there was to be mutual concession, arranged by fair conference together.

When negotiators gather round a table to settle their disputes, the wise course for attaining a durable balance evidently is, to estimate the relative permanent forces that have been in conflict. But there is imminent danger that the last success won by either combatant will go far to decide the terms attainable; and the negotiator who can enter the council room fresh from victory carries an advantage against which reason and justice will plead in vain. But if he be prudent as well as strong, he will beware of overstraining this advantage, and allowing the momentary posture of affairs a disproportionate weight in the settlement of permanent relations. If he insists on treating a contingent dip of the balance as its equilibrium, he does but invite the chastisement of events.

Precisely such insolence of advantage ruined the intended treaty between Anglicans and Puritans at the Restoration. The former had got possession of the person and the will of the king; the latter only that of his word; and to snatch at the opportunity and grasp all that was possible to the humour of the hour, was the fixed resolve of Clarendon and the Episcopalian ecclesiastics. A century of efforts for unity, productive only of fresh variety of creeds and covenants, which neither wars nor exile could suppress, had taught these men nothing. They had their chance, and would put it to good use. They had got rid of their many masters, and they would get rid of their many faiths. The Realm had recovered its One King; and the Church should recover its One Order. Too many concessions had been made under Tudor Princes to the fancies of foreign Reformers (Calvin, Bullinger, Bucer), and the time was come to make an end of scruples. The result was that the remonstrances of the Puritans were dismissed with contempt, that not only was the Anglican ritual restored, but to bring it into more Catholic form, 600 alterations were introduced, with the express intent of cutting off all hope of accommodation. The result was embodied in that "Act of Uniformity" which is, to this hour, the Constitutive Law of the Church of England. Its obligations of Conformity were imposed upon every Minister, Fellow of a College, and Schoolmaster, and were to come into force on the next 24th August, 1662, under the minimum penalty of deprivation. Thus the pretended treaty was turned into a compulsory surrender; and those who entered the room as negotiators, quitted it as captives condemned.

The ill-omened day of St. Bartholomew came. The effect, viz., the recusancy and deprivation of 2,000 ministers, was no surprise, being the very thing desired. For the Act, though not exactly a law of "*natural selection*," was certainly an intentional provision for a "survival of the fittest" among the ecclesiastical varieties of the country, and aimed at nothing less than the total extinction of the rest. Has the Providence of God ratified that proud resolve? What has come of that dream of Prelatic universality and Puritan extinction? that, while *both* species have survived, the Anglican is reduced to *one* Church among many, and the Puritan, in its varieties, has no less created a "New England" at home, than did its emigrants in 1629 call into existence a kindred "New England" in the West!

By the standards of ordinary reckoning, however, the Episcopalian

anticipations were shrewd enough. The ministers in possession, it was well known, would face the penalties and not submit. But long-headed councillors calculated thus: "If we can expel them from their livings; if we can make it impossible that they shall teach—which is their only other occupation; if we can prevent their people from getting, and themselves from giving any liberal education, they will be tired out at last, and their adherents will fall away; distressed by the long dearth of religious services, they will be seen, one by one, stealing back into the churches, till all disaffection has ceased." It was well known what value the Puritans set on learning, and that, next to the Conventicle, they ranked the School and College. And on this calculation it was that the disabilities of the Act of Uniformity were extended from the Clergy to the Schoolmaster and the University Fellow. Thus the entire education, as well as religion of the country, was thrown into the hands of the Episcopalians. It might well be thought that a people thus forbidden to learn, to teach, to meet, to pray together, must in the end bend their "stiff necks" and yield. They were not made, however, of that sort of sneaking stuff. They were composed of the most resolute portion of the nation; of the smaller country gentry, of the middle classes, both yeomen and townsmen; of mercantile and professional men,—above the level at which need compels acquiescence, below the level at which social pride and ambition induce it. When stirred up to cope with difficulties, they were a people as ingenious and as discreet as their persecutors. They said nothing, but quietly made their arrangements for resistance. A rector, dispossessed of his living, was soon found living as a lodger in the house of the neighbouring squire, and acting as voluntary tutor to the family. He would naturally lead the household devotions; and if a few neighbours—tenants and others—happened to drop in at the time, of course they would not be left standing in the hall, but would be asked into the room "to hear the word." By such devices of clandestine accident habits of common worship were prevented from becoming extinct; nay, in spite of "Conventicle" and "Five Mile" Acts, spread ever more daringly. In remote towns it was not possible to carry out the law. There could not be policemen everywhere to see what people were about. So, by degrees, buildings with pulpit and square pews, and without street frontage, rose up behind the houses of a market town, or among the trees at the back of a country mansion. Nay, more, when the great Fire in London,

in 1666, following fast on the Plague of 1664, had created universal distress and directed all interest upon the terrors and miseries of the hour, no one cared to seek enforcement of the persecuting law, and wooden tabernacles were hastily run up in every part of London, as preaching places for the Nonconformists, and were the most popular resorts of the religious citizens. This continued so long that at last these illegal places escaped all cognisance of the Executive, and gave origin to some of the later meeting-houses which became prominent in London.

More insidious, and not less barbarous than the persecution of Religion, was the exclusion from Education. The Inquisitor's inventiveness has been copious in ingenuity. Exile, civil disability, the thumb-screw, the boot, the slit ear, the torn-out tongue, the rack, the dungeon, the stake,—all are in the records of his torture-chamber; but I know not whether, for a people of vigorous understanding and conscience like the Puritans, occupying the level where Vane and Milton stood, a more insolent cruelty could be imagined than the combined doom of ignorance and interdict of religion. However, here also the defence was not less skilful than the attack; and the victims proved more than a match for the law. Among families already intelligent and instructed, elementary education could be managed at home; and with a little neighbourly partnership, and the help of a scholarly chaplain, there would not be much difference between the home and the school. For the more advanced studies, many went abroad, especially to Holland. To meet the wants of those who could not afford this,—especially of young men who still, in spite of prohibitory laws, pressed into a “godly ministry” that did not mean to die,—some ejected man of learning, settled in the country well out of sight, was encouraged to open his house as an “Academy” for giving “University learning” to such as needed it and gave promise of turning it to sacred account. In 1670, within eight years of the passing of the Act of Uniformity, the first of these appears upon the scene at Rathmel, four miles from Settle, in the West Riding of Yorkshire, and became,—under the vigorous direction of Richard Frankland, a stern Calvinistic Presbyterian,—the nursing mother, during twenty-eight years, of more than three hundred Students, accustomed to strenuous thought and imbued with the spirit of devout liberty. Among them were some of the most learned and reputable of the laymen as well as of the ministers of the succeeding generation. One of them took up the torch when it dropped from the

master's hand, and kept the flame aglow, though bearing it off to another place. From one generation to another the line was continued by a kind of apostolic succession, till, just a century ago, appeared, as its sixth term, the College which welcomes you here to-night ;—proud of the modest but heroic ancestry, whose sacrifices have at last purchased its security, its expansion, and its relative longevity. Rathmel was the first of a series of six academies. Upon this series I need not dwell. The story of each is told in a most interesting way, and with his usual accuracy of research, by the Rev. Alexander Gordon, in his Manchester address upon the occasion of this Centenary ; and any one who would see a more detailed account of these institutions, cannot do better than refer to that admirable address, which is really a historical gem of its kind, not to be spoiled by a single after-touch.

To render intelligible the characteristic spirit prevailing throughout the whole of these academies, I must go back to the Act of Uniformity, and point out the different way in which it affected two classes of the Puritan ministers,—the Independents and the Presbyterians. Both were alike faithful to conscience, and ready for the utmost sacrifices it demanded. Both alike recognised the Act of Uniformity as a Treaty of Disruption, which they must accept as such and disobey. But, with agreement so far, there was a remarkable difference in the grounds of their protest against the new law. Both of them claimed liberty of thought and conscience, as against the State, and denied to all human beings, individual or collective, the right to require conformity with *this* belief rather than with *that*. This claim the Independents rested exclusively on the common fallibility of all mankind. Since the Roman infallibility had collapsed, no living oracle remained on earth ; all alike were liable to go wrong ; and no one had any longer a title to dictate to another. The only hope of ending controversies was by equal interchange and comparison of thought. And to protect this process, and give each one assurance that nothing can set aside the authority of personal conviction, must be a principle of public law. The Scriptures indeed were truly “oracles of God,” as against whatever they indisputably denied ; but they were not available for settling differences among Christians which turned upon their ambiguities of meaning. It is from the want of a living oracle that all Dictatorial power must be denied, and no Arbiter be admitted,—least of all the secular statesman,—of dis-

putes about the "Terms of Salvation." This was the ground on which the Independents denied the right of the State to pick out one particular group of theological propositions, and say, "These shall be taught and believed, and all the rest shall be condemned." A better plea cannot be found for the equal civil rights of all varieties of theoretical opinion, and the recognition of religious liberty between *man and man*. It was as an Independent that Cromwell went far beyond the spirit of his age in insisting on a recognition by law of the inalienable rights of conscience. True it is that he marred this noble principle by excepting from its benefits, for political reasons, both the "Papists" and the Prelatists. But, on the other hand, he extended it so far as to encourage the settlement of Jews in England. This willingness of Cromwell's to allow the existence, side by side in the same Commonwealth, of various public forms of theology, was a vast enlargement of the latitude previously familiar to the Independents, and virtually added a new dimension. Their earlier theologians, living while the newly opened Scriptures had not yet unfolded half their wealth of meaning, could not fail to see that a full and systematic development of their doctrine must be a work of time, which the first Reformers, after starting it afresh, never pretended to have left complete. Hence the memorable exclamation of their exiled apostle, Robinson, in Holland, as he knelt in prayer on the sea beach with his flock, ere they embarked for freer homes in New England, that "God has more truth yet to break forth from His Word!" To this welcome of new varieties of thought, to succeed each other *in time*, Cromwell now added the fruitful conception of their legitimate co-presence on the same political *area*, provided they were compatible with the conditions of civic peace and order. All this the Presbyterians also maintained, but with a difference, to which I must now advert. Cromwell's principle belonged to his theory of civil society, not to his religion. Error was no proper subject of penal legislation on earth; but, for all that, it *was* the subject of penal legislation in heaven. Without the *truth* in Christ, there was no fellowship of saints, and no hope in God. Hence, the Independents, though admitting a co-existence of varieties in the State, would not tolerate any co-existence of varieties in the church. The church consisted of "the congregation of faithful men," but by faithful men they meant "men of the right faith;" and accordingly, only men who are agreed as to the right faith can be admitted to church communion among the Inde-

pendents. They have always had their inner circle of communicants, who must give tokens of their evangelical fitness, distinct from the outer "congregation" of unincorporated hearers. Hence, in 1662, they wanted uniformity of belief in matters of theology, no less than the Anglicans, only they wanted a different uniformity. It cannot be otherwise, where the idea of an *orthodoxy* prevails as an essential condition of acceptableness with God. Thus religious liberty in the State involved no religious charities in the church; and Cromwell's groups of civic equals might scowl at each other as aliens from God.

Now, the Presbyterians, under the influence of Richard Baxter, without parting in the least with the aim at Christian *Unity*, had formed a conception of it which dispensed with doctrinal Uniformity,—a conception which had complete possession of Baxter's mind, and through him became characteristic of the body acknowledging him as its head; and which at once extended the permitted liberty of thinking from the *civitas hominum* to the *civitas Dei*. With him it was not simply in default of a superior oracle that we are forbidden to annex penalties to opinion. His plea for liberty rested not on *despair* of adequate guidance, but on the *security* of it for all honest seekers after light. The disciples who came to Christ, various as their tempers were, He subjected to no theological examination; and for us to enforce uniformity at all is "to narrow the Church more than Christ himself alloweth us;" and what right have we "to rob him of any of his flock?" This deep-seated sentiment in Baxter and his fellows was the dictate, not of mere gentle temperament, rendered easy by intellectual vagueness and indifference, but rather of a truer insight than prevailed elsewhere into the lessons of living and historical experience. They allowed themselves an unexclusive familiarity with the devotional literature of Catholics, Anglicans, and Puritans, and found their piety quickened by them all; and in the authors' lives some type of saintliness, of self-denial, of sweet humanity, which must be recognised as assimilating the human character to the Divine. Thus it became plain to them that "the seal of God" was not always clearest on the brow of the correctest theologian; and that while some eccentric Christian, who could not even recite the five points of Calvinism, might have a heart overflowing with love and faith, many of the accepted dictators of creeds could betray a harshness of temper and arrogance of self-assertion which could never be acceptable to a Being of infinite perfection. It was impos-

sible to deny that a strange power of godliness often flashed from the soul, and thrilled in the words of some believer all astray,—some credulous monk or wild Anabaptist. So that “the fruits of the Spirit” were by no means proportioned, in their ripeness and abundance, to the fulness and precision of the theoretic creed. Opening their hearts to these obvious facts, they had gained the conception of a Religion deeper than Theology, and varying by other laws than those of intellectual apprehension and definition; in other words, of a relation between the Spirit of God and the spirit of man operative in the conscience and affections, other than between the Infinite Object of Thought and the Finite Subject’s particular stages of thinking Him.

It required no extraordinary perspicacity to seize this idea; but rather a simple purity of vision that sees things in their own light, and plays no tricks of preconception, and interposes no dogmatic shadows to confuse the perception and induce it to tell a lie. This clear, untarnished surface of veracity was a characteristic of Baxter’s mind, and became more and more marked in his later years, as was sure to be the case with a soul so habitually spread beneath the sunlight of the Divine eye. The wonder is that so many were blind to what he saw; indeed, that anyone could be conversant with the eager and changeful story of the 16th and 17th centuries, and especially with its religious phenomena, and could follow with natural emotion its many episodes of “pity and terror,” its iconoclasms and martyrdoms, its ever-shifting creeds and never-dying heroisms, and yet imagine that any theological test could pick out the elect of God from that mixed host, and gather together the assembly of His saints, to whom alone his Sanctuary is to be opened.

I do not therefore claim, even for Baxter himself, an insight into the ultimate theoretic ground of his comprehensive conception. His aversion to intellectual tests, arose, perhaps, chiefly from the keenness and delicacy of his moral perceptions and spiritual sympathies, which compelled him to love men in proportions utterly at variance with his degrees of assent to their opinions. And he could not look on the Divine Figure in the Gospels, without recognising there the original and the irresistible sanction of his own temper. And so it was enough for him to say:—“He is the Good Shepherd: I will shut no door which He has left open.” But the principle thus reached through purity of affection will stand the test of the strictest definition. It declares the independence of Religion, in

its essence, of the gradations of knowledge and the modes of variable thought; and the impossibility, therefore, of measuring the former by standards borrowed from the latter. And when we try to mark off the business of the Understanding from the function of Religious apprehension, this declaration is clearly justified. The work of the Understanding, having its range co-extensive with *Phenomena*, naturally falls into two great departments of culture: (1) the study of outward Nature, which supplies us with the proper *Sciences*; and (2) the study of the workings and products of the Human Mind, in language, literature, arts, &c., supplying us with Philology, History, Jurisprudence, and all that is or ought to be included in the *Litteræ Humaniores*. These two classes exhaust the sphere of Phenomenal knowledge; but behind them, as their condition, are Philosophy and Religion, containing the *presuppositions of both*. Hence, there can be no contrariety between the ever-growing materials offered for intellectual treatment, and the immutable postulates of Being constituting their eternal back-ground; come what may, phenomena can never contradict their own conditions. The finite representations, the imaginative symbols, under which we have allowed ourselves to picture those conditions, may indeed, and will assuredly, be convicted of inadequacy, and have to give way to substitutes far transcending them; but the inner Reality, the Causal power, the Righteousness and Love, abide at the centre, though radiating for you over a wider universe, and appealing in you to a deeper soul. The supposed conflict between Understanding and Faith is illusory; and semblance of it presents itself only when Theologies dogmatise upon Phenomena; and Phenomenal studies dogmatise on their Ontological grounds.

It will now be clear what Baxter meant by saying that his dislike of Independency arose from "its separating strictness." And certainly he stepped on to far higher ground when he rested liberty of conscience on the plea, not of the common helplessness of men which left them without an arbiter, but on a common moral nature and spiritual unity, which might leave them in identical relations with God amid great varieties of judgment with each other. By thus shifting the conditions of harmony with God from the understanding to the affections and the will, he opened the only way of binding the deepest pieties and the sweetest charities together. He gave a new expansion to the powers of thought by flinging off the fear lest a fallacy in logic should bring ruin to the soul, and by

seeing in every dawning of reasonable doubt a call of sacred duty instead of a seduction of diabolical temptation ; and so, recalling all the suspicious sentinels that had been posted at every entrance to the human mind, he released it from compression, and sent it, not with permission only, but with the Divine benediction, on its own free course, to read the meaning of things on earth and things in heaven.

In conformity with this principle, the English Presbyterians, from Baxter's time, persistently constituted their religious societies without theological tests. It was the same with their academies, to which I now revert. Thus Richard Frankland, Calvinist as he was in his convictions and in his teaching, trusted his truth to its own inherent power, and asked no pledges from his pupils. So it has been with successors down to the present day. The same characteristic principle of free Teaching and free Learning, runs through the whole series, and forms the essence and continuity of the Institution. So far as I know, it is unique among theological schools, and has stamped upon its *alumni* distinctive lineaments of character which have passed from generation to generation. The last collegiate succession in this line, from Warrington Academy to Manchester New College, is already matter of history, and no witnesses can be called to tell how the same spirit lived through both. Yet memories crowd upon me, and venerable forms rise up before me to claim recognition as a spiritual ancestry to the teachers and students of to-day. Some of the most delightful friendships of my early settled life were with a few of the *alumni* of the Warrington Academy, including men of unforgotten names. In frequent intercourse with Dr. Bruce, of Belfast, and at the house of Archibald Hamilton Rowan, in Dublin, and in intimate relations with my senior in the pastorate there, Rev. Philip Taylor, I was in the very midst of the traditions of their College life, and heard many an incident or trait of their Academic Tutors and society: of Priestley, whose lectures on Literature were there produced ; of Dr. Aikin and Mrs. Barbauld ; of Dr. John Taylor, long in or near the first rank of English theologians and Hebraists. I well remember the zest with which these "grave and reverend seniors" told the old college stories of humour or of pathos to one so fresh from like experiences that, in the sympathies of the moment, separated scenes and the extremes of life appeared to touch. Some visible relics of those times I still reverently preserve, gifts or bequests of Mr. Philip Taylor ; one, a copy of Dr. John Taylor's (his grandfather) Hebrew Concordance,

which was the author's own personal possession; the other, an electrical machine of Dr. Priestley's, one of the instruments employed in his discoveries. So are the generations linked together; and as I look on these emblems of their continuous life and undying pursuit of intellectual and spiritual light, I thank God for an ancestry inspired by trusts so deep and charity so large.

Throughout this history, not less under a Calvinistic Head at the beginning than under a Unitarian Principal at the present hour, the fundamental principle of Baxterian catholicity has been maintained:—all knowledge good; all conscience free; no restrictions to be put on either under the plea of religion, or for the sake of a superfluous uniformity of theological conception. Of the sincerity and good faith with which this principle has been carried out, evidence is afforded by the repeated resort to our College for study in Divinity of men preparing for Holy Orders in the Church of England. If you ask me, "How comes it, then, that, with this sublime impartiality, you always alight on heterodox Professors?"—my chief and sufficient answer is this, "That, though our Rule has no quarrel with any doctrine called orthodox, the orthodox doctrines have a quarrel with our Rule; the very idea of an Orthodoxy, or set form of theological conceptions, as essential to Divine acceptance, being a direct denial of all permissible variation." We must have men that are just and patient towards diversities of thought; and to be so is to have renounced already the very principle of an authoritative orthodoxy.

It may well seem a daring ambition in the victims of the Act of Uniformity to provide "University learning" for their sons under conditions of ostracism and excommunication; and the proposal to do it by the services of *one* man gives fair excuse for a derisive smile. University learning, however, was not then what it is now; and the omnivorous hunger for learning which had succeeded the revival of letters and produced such prodigies of knowledge as the Scaligers, had not yet passed away; so that in every group of energetic thinkers such as the Reformation repeatedly produced, some one or two might usually be found who knew and could teach more than a little of everything. Under the narrow conditions, without Libraries or Museums or Apparatus, or the stimulus of numbers, competition, and honours, wonders were certainly done. And when milder laws permitted the Nonconformist ministers to emerge from their obscurity and mingle with the world, they evidently proved not

unworthy to stand beside the clergy, or unable to earn an equal influence by the range of their culture and the type of their character. As soon as their institutions became legal, their semi-private "Academies" were expanded into public Colleges, with several departments, each under its special teacher; and when first I became a Professor in this College, in 1840, I was but one out of nine at the monthly meetings of our Academic Board. "University learning" ought certainly not to be unattainable there; but whether our work was *nine-fold better done* than that of our solitary forerunner, Frankland of Rathmell, I greatly doubt.

Two happy changes in the higher education of this country have contracted this large scale, not, indeed, to the original dimensions of a *single personality*, but to those of a *single Faculty*; if, at least, we take Philosophy and Theology together. First, liberal English intelligence, wearied at last with knocking in vain at the closed doors of our old ecclesiastical Universities, began, in the third and fourth decade of this century, to create for itself new provisions for the same end, unburdened by restrictive tests; a movement which, in its continuance, has placed a College education, with access to Degrees, within easy reach of almost every district that may feel the want. Secondly, the relenting hour has come to Oxford and Cambridge themselves; and both the outer gate of entrance and the inner door of graduation stand open without any inquisitor of conscience on the threshold. Not only, therefore, is the *disability* of the 17th century gone, but the *ability* is doubled; so that the need seems extinguished which started this whole story of Academic struggle; and we might apparently disband, and at last go back to the privileged seats whence we were driven at first. Why have we not done so? The answer is twofold:

(1.) We *have* done so, to the whole extent of the ordinary lay education, *i.e.*, up to the time of graduation. We enable our Students, as before explained, to bring their degrees from any home University entitled to confer them. And we have, therefore, dispensed with two-thirds of our nine Professors. But

(2.) We have *not* done so, and *cannot* do so, with the Theological and kindred studies to which the clerical Students devote the three years following graduation. Why not? Because precisely here the old Universities remain unaltered, and the Divinity School is reserved exclusively for the theology of the Church of England. I do not mean that the

lectures are closed against a Nonconformist hearer. No; he can enter, and cannot fail, if he remains, to gain stores of valuable learning; he may pass through a theological tripos, to an *Arts* degree; and he will not be stopped till he essays to take a *Divinity* degree; *that* will be inaccessible for want of "Holy Orders." And the Lecturer's desk can be occupied by no man who has not bound himself, by subscription, to teach up to the standards of the Church of England; and it is impossible to accept as complete the competency of any one who is thus tied to foregone conclusions. What should we say of such a pledge to prescribed opinions, if demanded from a Teacher of Geology, of History, of Ethics? Should we not share his indignation at the proposal, and say that it could never be made except to a man already supposed to be a poor creature? We insist, therefore, on our Professors in this Faculty being left as free to follow simply the indications of truth as in any other; since whatever becomes *Dogma*, *i.e.*, assented to as decreed, ceases *eo ipso* to be intellectually known, and loses all living quality of truth. Until theological studies throughout their whole range,—seeking their lights in the constitution of the Universe, in the nature of man, or in a literature historical, prophetic, ethical, spiritual,—are placed on the same footing and subject to the same canons as all other homogeneous studies, they are leased out to some foreign authority; and must wait for their hour of emancipation ere they are free to listen to the orders of Reason and Conscience, and work with the Divine Sower in the seed-field of Truth. Let that time honestly come; let the hindrances to its arrival be frankly removed, and no longer evaded by the miserable device of suppressing from education the supreme subjects of human thought, and leaving the mind orphaned of its guardian interests; let our great Teaching Universities feel themselves headless and deformed without a Theological Faculty manned by Instructors and frequented by Learners unconditionally free to *see what is* and *create what ought to be*; and we shall then know that our hour has struck; Manchester New College will welcome Death; for its death will be its Transfiguration and final passage into larger and higher life.

The usual Examination Meeting of the Trustees of the College was held on the 24th of June, 1886, in the College Library, in University Hall, London, the Rev. JAMES MARTINEAU, D.D., LL.D., the President, in the Chair.

There was a large attendance of Trustees. In pursuance of instructions from the Trustees at the Annual Meeting in January last, and of arrangements made by the Committee, after the ordinary business of the Meeting had been transacted,

The PRESIDENT moved the following Resolution :—

“THAT, AS TRUSTEES OF THIS COLLEGE, MEETING FOR THE FIRST TIME SINCE THE COMPLETION OF ITS 100TH YEAR, WE RECORD OUR SERIOUS JUDGMENT, THAT ITS FUNDAMENTAL PRINCIPLE OF FREE TEACHING AND FREE LEARNING HAS BEEN AMPLY VINDICATED BY A CENTURY’S EXPERIENCE; OUR GRATITUDE FOR THE RELEASE, AT THE OLD NATIONAL UNIVERSITIES, OF ALL DEPARTMENTS OF STUDY, SAVE ONE, FROM THE PRESSURE OF EXCLUSIVE TESTS; AND OUR CONVICTION THAT, WHILE THIS EXCEPTION CONTINUES, THE DUTY IS STILL IMPOSED OF HERE SECURING TO THEOLOGY—EMBRACING THE SUPREME SUBJECTS OF HUMAN THOUGHT—AN UNRESTRICTED APPLICATION OF ENLARGING KNOWLEDGE, THE PERENNIAL FRESHNESS OF UNBIDDEN FAITH, AND THE VARYING INSPIRATIONS OF PERSONAL DEVOTION.”

Dr. MARTINEAU said :—It has been thought only seemly that, on this Centenary occasion, the Trustees of the College should record anew, and, if they see fit, emphatically commend, the fundamental principle on which the College has been conducted during the past 100 years; and, with that view, I now move the resolution which has been entrusted to me. I think that the experience of the past century abundantly justifies this resolution. If I am asked upon what evidence I make this statement, what particular experience supplies an ample vindication for our principle of free teaching and free learning, I will compare, in the first place, the working of this institution with that of others which have followed the opposite principle. All sorts of evils are constantly prophesied by those who dread to see the human mind stir without its leading-strings,—such as, the chaotic condition of sentiment and the erratic caprices of opinion, which too great a latitude must produce. I venture to say our College has passed through its century with more quietude and steadiness, with less convulsive interruption to

its uniform operation, than any other Dissenting academy with which I am acquainted. When I look back to the period of my college life, I well remember that, at a certain period, we had a considerable accession of students. They seemed to come in a sudden swarm. There were four or five of my best friends, who had all quitted their College at once. I need not enumerate them. They have gone to their rest, though their sons are with us still—heirs of their fathers' truth and honour. They came in a body from an Independent College at Wymondley, swept away thence by a wave of heterodoxy, which almost desolated the place by removing some of its best students. Previously to that time the same thing had taken place at Homerton; and there are few, I believe, of the orthodox colleges, bound by tests, which have not, at certain periods, repeated the same experience. No doubt, we too have had our individual cases of analogous difficulty. We have had a student now and then who entered with the serious purpose of devoting himself to the Ministry, and who, in the course of his studies, fell into a condition of mind not fitted for the prosecution of his intended profession. The result was simply his voluntary retirement—a very different thing from expulsion for violated contract. There was no grievance or hardship imposed; only a spontaneous withdrawal from conscious incapacitation and inevitable change of career. Even these instances among us have been extremely few. The rule has been an even course of quiet work, untroubled by any feeling of suspicion or injustice, and with genuine sympathy between the teacher and the taught.

If from the Student's bench you turn to the Professor's chair, you find the position, under the test system, still more uneasy. It is an occupancy on highly complex conditions; and therefore inevitably precarious, and artificially exposed to injurious distrusters. Of able and original teachers in close theological schools, how many have been sacrificed because of intellectual merits dangerous to orthodox repose, and how few have escaped the sting of whispered suspicion and insidious illwill! Was not Dr. Samuel Davidson, one of the most learned of living divines, obliged to leave his College under the imputation of "unsound" teaching, precisely in consequence of the exceptional range of his knowledge and completeness of his teaching? He had learned too much to keep his instructions within the conditions imposed on him. And his case is neither the first nor the last of such experience. Even where no sever-

ance takes place, there is seldom wanting an inquisitorial watchfulness over the doctrinal tendency of the teaching—a watchfulness of one teacher over another,—a watchfulness of treasurer or secretary, or some masterful spirit amongst the managers; so that the students, as the only witnesses, are liable to be cross-questioned about what they hear, and the lecturer feels himself under no very benevolent espionage. This is not only ruinous to the spirit of effective and complete teaching, but a serious hindrance to the ingenuous pursuit of truth. Nor dare I be altogether silent respecting the moral bearings upon character of these ignoble restrictions. They can be honestly observed only by the stationary mind: *there* they may have a light and easy seat, and lay not a feather upon the conscience. But wherever thought fulfils its function, and, instead of sleeping where it is, climbs to higher and higher stations, whence the vision gains a new horizon and the relations of the scene are changed, it is simply impossible that the old account of things should not be dwarfed and spoiled. Can one who is pledged to it say so? Yes, if he be veracious and without guile. More often, alas! he either takes no further notice of his pledge than by carefully shunning all reference to it, or resorts to those ingenious word-tricks which are called “non-natural senses;” in the one case, resting in a shameless breach of trust, in the other, practising a shameful Jesuitry. The severance of intellectual eminence from moral simplicity, which is induced by the sophistical ethics of subscription, affects me, I confess, as one of the most humiliating features of religious society in England.

Another plea for our principle presents itself on merely comparing the two ends of our own century’s experience. Suppose this College had been set up by Unitarians, as such, on trust to impart an education, including some specified contents of their own most liberal type of doctrine. “There can be no harm,” it might be said, “in asking for assent to what every Christian believes.” Suppose, then, that in 1786 the College had been opened on that principle, and that nothing had been laid down for acceptance by Tutors or Students, except propositions which were at that time held to be absolutely axiomatic and beyond dispute. Any one who knows the state of theological opinion a century ago will perceive that, in spite of this honest intention to take a stand on immovable and common ground, positions would have been laid down which are absolutely untenable now. It was held, for instance, that the whole

evidence of Christianity, as an authoritative revelation, rested upon prophecy and miracles. Under the influence of Mr. Wellbeloved's modest but clear-sighted scholarship, the first of these evidences disappeared; and I well remember the shrinking, almost deprecatory, tones in which, lecturing on the "Evidences," he excused himself from insisting upon an argument of which, as an interpreter of the prophets, he could no longer feel the force; and, at the same time, referred his class to Keith and other writers who expounded it to the best advantage. To the second of these evidences I advert with some degree of shame, for in my own earlier writings, I have myself affirmed that the name "Christian" can be rightly given only to a believer in the gospel miracles. That conception has also passed away, not only from many of the most truly evangelic spirits among ourselves, but from English Churchmen as learned and devout as Dr. Edwin A. Abbott. It is utterly impossible to foresee these changes. Opinions silently crumble and slide away, which at one time, no doubt, were solid enough in their cohesion to be quarried for the sheltering structures of human life, but which, when long swept by corroding winds and softening rains of the relentless seasons, yield their turn to some underlying stratum of thought. When modes of belief, once unquestioned, are not so much rejected as simply outgrown, the mind may continue quite unharmed in its course of religious development, and feel no loss from what has dropped away. Where should we have been now, if the changes which have occupied the century from Dr. Barnes to Dr. Drummond, had been all barred out? Should we have had at this moment, more, or less, of Sacred Truth? Should we have fixed a tenderer or a colder eye upon the face of Christ? Should we have been conscious of a closer, or of a more distant, relation between the human spirit and the Divine? May we not say that, when tested by spiritual results, no less than when estimated by the wisdom of necessity, our free principle is amply justified? To suppose that our will can arrest the law of change which is inherent in the growth of the human mind, is presumption: to wish that it could do so, is infidelity. Life itself is movement; its highest form is the stir of thought; and the longing for stationary thought is a prayer for death! For my part, I am heartily thankful that we and our forefathers have sincerely conformed to this Providential law. I am persuaded that we have weathered the storm, which has swept over the religious mind of this and

the preceding generation, with a minimum of disturbance and loss, precisely because we were not bound to keep upon one point of the compass, but were free to shift the helm, to get well out of the trough of the sea, and even, when adequately reefed, to scud before the gale.

The approach to the principle which has guided us is very marked in institutions far more important than our own. The resolution accordingly makes grateful mention of the marvellous transformation effected of late years in our older National Universities. And who can be more bound to note this change than we, who have seen it so largely advanced by the persistent labours of our respected fellow-trustee, Mr. James Heywood, after he had himself, with the honourable frankness characteristic of him, made the profession, and paid the penalty of his Nonconformity by forfeiting his well-earned Degree? It is not without reason that the transformation is called "marvellous;" for Oxford and Cambridge were, to all appearance, secure nests of aristocratic Church Conservatism, kept exempt from change under the heavy ecclesiastical hand. But in a really intellectual atmosphere, however cautiously applied to the ventilation of new theories, neither social influence nor consecrated usage can preserve more than the outward forms of things from change. To keep up with the course of learning and the movements of science is an indispensable necessity for the individual tutor and the repute of the College. Through the influx of new light, either of genius on the spot or of foreign thought imported, silent preparation is always being made for movements unforeseen. Link after link of seemingly solid prejudice is corroded from within; till, on the first increase of stress upon the system, the whole chain collapses, and the bonds are gone! So it is that, by a rate and extent of self-reform, outstripping even the impatience of public demand, Oxford and Cambridge now show how deep must have penetrated the silent, inward preparation, for their fresh forms of intellectual life.

The resolution finally touches on the one feature in the old Universities which yet waits for its day of release. It is not surprising that Theology should be the last department of human thought to yield to the movements of the restless mind. Directed on objects unchangeable and eternal, and with conceptions of them steeped in the tender colours of our deepest experience, it cannot but foster the longing for complete surrender and everlasting calm; and it is no wonder that here is found the strongest resistance to the intrusion of untried varieties of idea. But,

however strong, it is unavailing, unless it be to convert a progressive movement into a rotatory. For such is the intellectual need for transition to fresh points of view, that it expends its energy, if not in creative advance, in reversion to forgotten stations and reproduction of old scenes; as we see in the Oxford "Tracts for the Times," in the fourth decade of this century, which, in relieving the English mind from the constraint and weariness of evangelical theology, could only carry it again beneath the stars of the Catholic hemisphere, and repeat the visions of ages left behind. This kind of circling change of thought round a creed as its centre, does but provide an imaginative refreshment like the alternation of night and day, and does not accomplish the course of a soul that is born into Nature to be re-born in God, and therefore to be ever transcending its own limits. For such a soul we can accept no artifices for putting off the day of sincere and natural revision of its inadequate traditional beliefs.

We are bound, therefore, to provide for a constant and quiet re-adjustment of theological conceptions, not to the subjective caprices and humours of human taste and temper, but to the ascertained real processes and relations of things. And such provision can never be made through Teachers whose conclusions are bespoke for them and, under pledge expressed or understood, accepted by them in advance. The universe is the scene, its processes the method, of its Author's eternal life; human history, the drama of His will; the human mind, the shrine where His moral government and infinite perfection are revealed: and as science lays open new provinces of law, and learning, new passages in the story of humanity, and intellectual and ethical experience, new deeps in our self-knowledge, resources are accumulating for vast enlargements of our apprehensions of God, and of the range and character of His relations to the whole and to ourselves.

And these apprehensions cannot be dictated by the teacher, or absorbed by the merely receptive pupil. They are acts of living spiritual energy, without the awakening of which education is an imposture and a mockery. The worth of knowledge depends on the free working of the mind that gives it and the mind that wins it: it adds nothing to the nature that only remembers it, and does not appropriate it to its own substance. Did we impart it aright, it would never be the same in any two learners that take it from our lips, but would gain a separate freshness from their individualities. The intuitions of human genius, and the virtues of

human character, are always being born again in unexpected forms ; each of which is a distinct source of spiritual influence to those who come within its reach. To develop these and consecrate them to the service of Religion is the aim of this Institution. And its realisation is possible only on condition of continued fidelity to the natural law of Free Teaching and Free Learning.

The Rev. JOHN HAMILTON THOM: Mr. President, when I was asked by the Committee to second a resolution to be moved by you, the object of which was to rebaptise ourselves into the original principles of this College, and to renew our vows of practical fidelity to their guidance, my first feeling was that as belonging neither to its laity nor its *alumni*, neither to the class of those who planted and nourish this tree of life, nor of those who justify its existence by the fruit it bears, I was not entitled to be its representative upon this occasion. But, Sir, no sooner does anyone weakly yield to a continued kindly pressure, than he immediately sets himself to discover some special pretext of personal fitness, and I found it not in the remembrance that the College had permitted me to be upon its Committee of Management for more than half a century, nor yet that it had privileged me for a lengthened period to act and speak as one of its visitors ; but in this remembrance, that there was a time, fifty-seven years ago, when I commenced my ministry at Liverpool, when I began to be extremely sensible of the disadvantage of not possessing the special training and culture which Manchester New College could have bestowed upon me. Yet, I came from a College whose staff of Professors was greatly larger than we ever possessed, all of them, with one fatal exception, highly qualified teachers, and also not without some personal relations with ourselves ; one, the Professor of Hebrew, the father of one of my nearer predecessors at Renshaw-street, afterwards tutor at York in mathematics, in physical science, in philosophy, in ethics, all of them in one, whose son, I am glad to see, is with us here to-day, the grandson of my dear and venerated friend, the Professor of Hebrew, and who himself was one of my own pupils, I will not say how many years ago, in the Classical School of the Royal Institution at Belfast. Another of those Professors was the first Dr. Drummond, whom I had the privilege of knowing, the Professor of Natural History, the uncle of our own Dr. Drummond. Another, the Professor of Mathematics, afterwards a colleague at Glas-

gow, with his eminent son, Sir William Thomson; and one of whose pupils, upon Dr. Thomson's recommendation, after a most careful inquiry into the religious constitution of this College, became our own Mathematical Professor,—Professor Finlay,—who, from his teaching being somewhat above the then accustomed range, was known at Manchester as the Mathematical Dungeon. Unhappily, Sir, the one exception was in theology. He was one of those not weighty but heavy and imposing men, who, as somebody said of Lord Thurlow, look wiser than any man ever was. He was Professor by local accident—appointed, not by the College authorities, but by the orthodox Synod of Ulster, because he was the minister of the leading Calvinistic Church in Belfast, where the College was. He might have done me lasting good if he had made me understand any first-rate theologian of his own school, if he had indoctrinated me into the mind and the Institutes of Calvin; but he knew nothing as for a Professor he ought to have known it. Yet I have a tender feeling for his placid and gentle nature, and for the calm complacency of his unsuspected limitations. When reading Dr. Drummond's excellent, but somewhat formidable "Introduction to the Study of Theology," I often smiled at the thought of what my old Professor, Dr. Hannah, would have made of it, in reference to his own instrumental acquirements. He was the father of a superior Dr. Hannah, afterwards the son-in-law and the biographer of Chalmers. Considering that the resolution I am speaking to is upon the system of theological instruction pursued in this College, and its merits in comparison with other systems, if time permitted, I should not think it a digression to speak of the system that was pursued in the North of Ireland when, sixty-three years ago, I became a student of theology. An aspirant to the ministry placed himself under the care of one of the Presbyteries of which the Synod of Ulster consists, in the first place for a preliminary examination as to his attainments and his promise of fitness, and afterwards through each successive year of his College course for examination upon the subjects of each year, with the reading of essays and delivery of sermons before the collected Presbytery, ministers, and elders. It might have been an excellent and most impressive system if only it had been ably and strictly conducted; but my belief is that, with one exception, and that exception the Presbytery of Antrim, which had separated itself for liberty's sake, there was not one Presbytery then in the northern province

capable of conducting a critical examination upon any one department of the course. The exception was the Free Presbytery, and that is the reason I refer to it—the Presbytery of Antrim, which alone contained such men as the Bruces, the Hinckses, the Nelsons, afterwards the Presbytery of John Scott Porter, and now of Mr. Alex. Gordon.—We meet here to-day as Trustees of this school of the prophets—Trustees for what? Guardians of what? Of freedom to grow in the knowledge of God. That simply is the talent entrusted to us; a talent capable of unlimited productiveness and reproductiveness, and, therefore, not to be wrapped in any napkins of finality. Our Lord's money with usury, the usury being more knowledge of God, with higher service, will not come from the mere assertion of our liberty, but from the practical application of it, ennobled and strengthened by such gains of truth and access of light, such increase of seeing power as may be accorded to us from generation to generation. It has been often said that freedom of inquiry is of more value than any of its results. Yes, as unrestricted use, through all time, of the implements and the matter of culture is infinitely more valuable than this year's crop. But still the value of any instrument is in the exercise of the instrument, not for its immediate returns, but for the ultimate reward of its more perfect power and its more consummate work. Our freedom is a great possession; it is a greater responsibility. Freedom to advance with no advances, freedom to grow with no growths, would not be our honour, but our condemnation; and therefore we, of all religious bodies, are the most open to the question, "What do ye more than others?" And that not as regards progress in divine truth alone, but in all divine graces. St. Paul argued that a large-hearted comprehensiveness, an all-embracing brotherly-fellowship, was one of the theological virtues which his spiritual freedom made him responsible for, inasmuch as in his purer, higher knowledge of God, he could go to those who, bound in superstitions and in scruples, could not, without a wounded conscience, move towards him. There is an oft-recurring advertisement, with which we are all familiar, that the College adheres to its original principles—free teaching and free learning. That is the germ of life out of which has come all that we are, and is to come all that we are to be; and our duty to-day is not to prove or re-assert the postulates and the axioms of our religious being; but rather, according to the apostolic injunction, leaving those rudiments, ceasing to speak of these beginnings

of the doctrine of Christ, to go on unto perfection, not laying again our foundations, but as knowledge and insight increase building up our spiritual being. May I not say, in the closing words of the apostolic sentence, "And this will we do, if God permit."—Now, what would be for *us* going on unto perfection—carrying forward our original principles to their fulness of growth? The final cause of this College, what it aims to produce, are able ministers of Divine truth, men capable by their inspiration, their wisdom, their weight of character above the weight of genius, to raise the level of the religious life of their day and generation. By what re-constructions, by what new efforts and methods we might more perfectly promote this, the only end we serve, I shall not attempt to define, because this is not a time for throwing out debateable questions: Whether by a change of locality we might more directly influence and be influenced by the spring-tide of the nation's life in those years, susceptible and critical, generous and enthusiastic, which precede conventional crystallisation; whether we have not been too much hiding our light under a bushel, not giving it an opportunity of lighting other fires and seizing upon other hearts than our own; whether again in this age, when, as never before, early talent has extensive power of winning for itself public recognition, honour, and support, we might not cease to be so much as we are of an experimental nursery; taking callow youth, of uncertain promise, in the hope of turning them out inspired, and inspiring men, and ought not rather to accept into our Theological College only graduates, or those of graduate standing, mature enough to know their own serious and devoted minds, and also to have given ample proof of what quality they are; for it is as true of the prophet as it is of the poet, if the prophet is to move the public mind by speech, *nascitur non fit*. Certainly faculty is necessary, original faculty, the *mens divinator*, if not the *os magna sonaturum*. Culture, indeed, is as indispensable even with high original faculty as the faculty itself. But still no culture will produce grapes except from a vine stock, and if the tree is known by its fruits, yet it is not the fruits that make the tree, but the tree that makes the fruits. What we desire is, with the help of our College, such a ripe, winning, full-bodied dispensation of spiritual religion as will quietly remove the grounds of unspiritual exclusiveness; not by controversy, but as the advances of physical science have been removing inadequate conceptions of the character and the methods of God. You and I, Sir, forty-seven years ago, were engaged

in a doctrinal controversy, not with one another, but against heavy odds, in which we had to fight as for our lives, for things which now we should tacitly assume; and, perhaps, we ourselves advanced some beliefs which we have since outgrown. The ship of the Church has been gradually lightening itself of dead, obstructive weights; but for this freedom of a larger faith, instruction in theology, and in all knowledge, will for ever be required; because growth of the spiritual life comes not from ourselves alone, nor yet immediately from God, but through faculties so exercised and opened by a devout study of His works and ways as to be brought into a condition of receptiveness for fresh inspirations of duty, a nearer insight into His being, and our own futurity. In this resolution, of which I may surely say *ex manu Hercules*, or whoever in this direction of strength may be the proper substitute for Hercules, I am most drawn to the closing words, declaring the duty of "securing to Theology an unrestricted application of enlarging knowledge, the perennial freshness of unbidden faith, and the varying inspirations of personal devotion." Well, perennial freshness can only come from an ever freshened mind, and the varying inspirations of personal devotion from an ever continued communion with the great objects and inspirers of that devotion. Fresh knowledge even of ourselves, of any spiritual order, comes not from self-scrutiny, but from looking into the face of Him in whom and for whom we are made, and of the image of His holiness in humanity. And, as we must ever re-read the character and records of Christ by the new light which the increasing knowledge of Himself supplies, so must we ever re-read the character and the traditions of God by the fresh light of the knowledge of His glory, coming to us from a deeper study of His works in nature, in providence and in the human soul. Whence else is it that now we are having for the Fall of man the Ascent of man, and for the inheritance of an accursed nature the unforfeited birthright of the children of God?—But this is superfluous: if you want convincing or stimulating words, you have had them from the chair. In writing to Dr. Martineau, I told him that I had two inducements to second this resolution—the pleasure of once more following in his lead, and that the office might be made extremely easy, amply performed, if, imitating the man who, having to follow Burke, appropriated the great orator's speech by "I say ditto to Mr. Burke," I only said, "I say ditto to Dr. Martineau." And I might say ditto to another representative of light and leading. I

happened to see the other day—and it is really remarkable how one's most casual reading seems to fall in with any matter of interest that is before the mind—the whole principles of this College with our consequent duties of religious growth, given in an epigram by the "Autocrat of the Breakfast Table," who, after extolling one of Keble's most exquisite pieces from the *Christian Year*, and the fine culture out of which it came, adds, "But I am no Churchman, because I do not believe in planting oaks in flower pots." But that illustration will avail us only if we are true oaks, not dwarf Chinese ones, artificially stunted, but God's and Nature's oaks, that will burst any manufactured vase or tub, and which only unwall'd earth and the open sky can nourish or contain. Dr. Barnes closed that far-seeing, broad-church sermon of a century ago, not unworthy of to-day, with the prayer for this College raised as a Temple to Truth, Freedom, and Religion, *Esto perpetuo*. Yes, *Esto perpetuo*, in its principles of life and growth; but its crown of glory will be when its name need no more be heard; its apotheosis when it will no longer be wanted, when no longer exceptional, because free learning and free teaching, at every seat of learning throughout our land, shall be recognised as the only method of reverent approach towards the knowledge of the inexhaustible God.

Mr. W. SHAEN, M.A. :—I rise, in obedience to a suggestion of the Committee, to add a few words on this resolution, but after the addresses we have just heard, I do so with hesitation and reluctance. If this were an ordinary occasion, and this an ordinary resolution, I should feel that it would be, on my part at least, an impertinence to attempt to add anything to what we have heard; and that it would be more appropriate that we should pursue the ordinary course at these meetings, and that the resolution having been moved and seconded, we should proceed to vote upon it. The Committee, however, have thought that, upon this occasion,—which is not an ordinary occasion,—and in respect of this resolution,—which is not an ordinary resolution,—it would be well for us, not only to hear the voices of our honoured captains and leaders, but that something should be said also by the rank and file of the Trustees, not indeed to enforce by argument the resolution, which we are about enthusiastically and unanimously to adopt, but as a testimony of the deep feeling and complete accord with which the Trustees welcome the resolution. It begins by speaking of the experience of a century. It seems a long time; and yet,

in the generations of men, it is a very short one, and seems the more short when we recollect, what we were so happily reminded of last night,—that we have amongst us those who can speak from personal testimony of four-fifths of the whole of that time. I was attracted to the principle of the College and became a Trustee in 1854, and even since then it is almost one-third of the century that we are now commemorating. The effect upon my mind of being a Trustee,—and I have no doubt this is the experience of others,—has been that I have felt increasingly the value, and have had an ever-increasing understanding of the meaning of the great principle embodied in our College. We have been reminded by Dr. Martineau, to-day, of the collateral experience of some other institutions; and one of the effects, I think, of our connection with this College must have been to make us feel, in connection with other institutions, the value of what I may call the free principle in trusts—trusts extending over a wider area than those of purely academic institutions. For my own part, I have sought wherever I could to assist the principle of free trusts in every department of life. We are, many of us, connected with another very interesting and old institution,—Dr. Williams's Trust. This was founded by a man who, for his time, valued, I suppose, as much as any one the principle of liberty of thought. I have no doubt that, in framing his will,—which is our trust deed,—he had before him the strongest desire not to place on the Trustees whom he named, and their successors, any fetter, but simply wished them to give full and free effect to the educational and charitable objects he desired to promote; but we, the Trustees, have, over and over again, had to lament the fact that, when he made that will, he had not at his elbow such a man as some of those we have known here,—such a man as the late Edwin Wilkins Field, or William Strickland Cookson. I have no doubt that, if either of those eminent men had been his adviser when he framed his will, we should have been spared many of the difficulties we have met in administering the trust. It is very curious and instructive to find, as we do here and there, instances in which we are, to some extent cribbed and confined by the wording of the will, and to observe how, in endeavouring to administer the trust in full accordance with what we know to be the spirit of the founder, we have to look amongst the words of the will for those which are the freest and most liberal. For example, in making our gifts to old and decayed ministers, we are allowed to give them to ministers who are

orthodox and moderate. Here we are restricted by the term "orthodox," and we are only partially relieved by the added term "moderate," which we dwell upon with much more pleasure; and it is a further satisfaction to us that, in dealing with another class of recipients,—the widows of deceased ministers,—we have only to ascertain that they are poor, and are under no necessity to regard the degree of their orthodoxy.

The experience of younger institutions teaches the same lesson. I have myself been, upon more than one occasion, consulted professionally by ministers and by trustees of orthodox dissenting chapels, as to how far it is safe and possible to go in disregarding the fetters which they find fixed on them by their foundation deeds; and upon more than one occasion I have had to advise them that there is no possibility of release—that a fetter of this kind once imposed, is imposed for ever. The only thing I could advise them to do was to put their deeds under lock and key, and then follow, as far as their consciences would allow them, the spirit of free and honest thought by which they were moved. It is not infrequently the best thing that can be done with old and musty parchments—to put them away and not to look at them. Happy are we that there are no such restrictions placed on our future progress. Happy are we that we may put ours away simply because they contain no fetters and no restrictions amid which we have to steer our careful course. Only the other day, we had a striking illustration of the difficulties connected with these trusts. When it was determined that the venerable old house, which was formerly Essex House, then Essex Chapel, and is now Essex Hall, should be converted from the house and the chapel to wider and what, in our altered circumstances, are more useful purposes, we had to go to the Charity Commissioners, and found the greatest possible difficulty—in fact, the impossibility—of giving effect to the scheme at first drawn up by those most interested in the property, and most desirous of seeing it used in accordance with modern requirements. It was only at a great cost of time, labour, and money that a substituted scheme was framed and carried into effect, under which the old building has been re-arranged and re-fitted, and devoted to educational, religious, and philanthropic purposes in connection with the Unitarian Association and the Sunday School Association, while the old Chapel trusts have been transferred to their new home at Notting Hill. In connection with the institution now happily established as Essex Hall, we found that, even at the present time, our own

body is not entirely agreed in accepting the broad principles of liberty in these matters. We have, as there are more or less in every body of Englishmen, a Conservative and a Radical wing, and we had to frame the new trust with very great care, in order to meet the views, and to secure the active co-operation of both wings. It is, I think, a matter of deep congratulation that, approaching that difficult problem in the spirit in which it was approached, we should have solved the question successfully, as I believe, and that at the present time the trusts of the Essex Hall are sufficiently wide to be accepted by the most extreme on the Liberal side, and sufficiently definite to be accepted also by those who are a little more timid, and whom I may call our Conservative friends. A great deal of that satisfactory result may be traced to the teaching which so many of us have gained by our connection with the Manchester New College; and I do trust that the spirit which we have learned in this College, and in connection with our operations here, may produce a yet wider effect in keeping alive and handing down to our posterity that broad and bold confidence in liberty of both teaching and learning which distinguished our Presbyterian forefathers, and which, I earnestly trust, may distinguish our successors, by whatever name they may be called.

The second part of the resolution refers to the opening of the national universities; and there, as myself a child of the University of London, I would plead for the addition of one word to the resolution. I noticed that, in referring to the changes in the Universities of Oxford and Cambridge, Dr. Martineau did not speak of them as the *national* universities, but as the *old* universities; and I would plead that that word "old" should be added to the description of the universities in the resolution, because I venture to urge that Oxford and Cambridge are not the only British universities that can claim the name of national. They are great national universities, but not distinctively and exclusively the national universities. All corporations for united action require some basis, and the lesson we have to learn is one which has been effectively learned in this College. We cannot be certain at any given time that we can lay down propositions which will remain acceptable and useful for ever; and when we lay down principles of concerted action we ought to prepare for those inevitable and blessed changes which take place under the providential law, and to provide that that which expresses our view to-day shall not become the fetter of to-morrow. In a partnership deed we look to the possibility of a disso-

lution; in a joint-stock undertaking we provide for reconstruction or a liquidation. So, in settling a charitable trust, we ought to look to the possibility of change in various matters. As to the possibility of useful local change, we are a striking instance of it. A College which has been in Manchester, York, Manchester again, and is now in London, has reason to congratulate itself that it is not tied down to any one place or county. We should, in all these cases, look to the end in view. We know perfectly well that no human work can be eternal, but I do not quite agree with everything that was said last night about the apotheosis of the Manchester New College. I feel that the hundred years, the completion of which we are celebrating, is a valuable possession—a foundation upon which great things may be built, and I think myself the longer the College lasts the better. I cannot regard with any gratification the proposal that, even when the older universities have freed their theological faculties from all fetters, we should, with a light heart, put an end to such an institution as that in which we are now assembled. In a country like this there should always be room for a large number of institutions in which is enshrined the principle of free teaching and free learning: and however much pleasure we might feel at the prospective opening of the old universities, we should feel some regret did not our own institution go on with its blessed work side by side with them. We are meeting to-day, fellow-trustees, in the enjoyment of many privileges. It is a privilege to feel that the light and the strength of a great, a noble, and a fruitful principle is among the talents with which we have been entrusted. It is a further privilege to be permitted, for a series of years, to lend a support, however feeble, and a co-operation, however imperfect, to a body of friends, of men and women—of the latter but too few—who are united for the purpose of giving practical effect to such a great principle, and to help to spread its enlightening and purifying influence into our social and national life. It is true that in this institution we are but a handful, but I think we may feel that, as from year to year we send forth our small band of trained ministers, they go as missionaries, spreading light and learning and true liberality throughout the length and breadth of the land. But a great and noble principle can only produce its appointed fruit, and confer on mankind its ever-spreading blessings, when it is incarnated in a great and noble life; and it is our crowning privilege to-day that we are met to celebrate this hundredth anniversary of the Trust to which we

belong, under the presidency of the man who, following as he does in a line that contains many good and some great names, is for us the most complete and the worthiest incarnation our College has produced of the grand and holy principle on which it is founded. We are deeply thankful for all he has been to us, to our nation, and the world; and we pray for the continuance of his days that are rich for all mankind through his "unrestricted application of enlarging knowledge," his "perennial freshness of unbidden faith, and the varying inspirations of his personal devotion."

The resolution was passed with the amendment suggested by Mr. Shaen.



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